


THE HOLY
LIFE.
PART V

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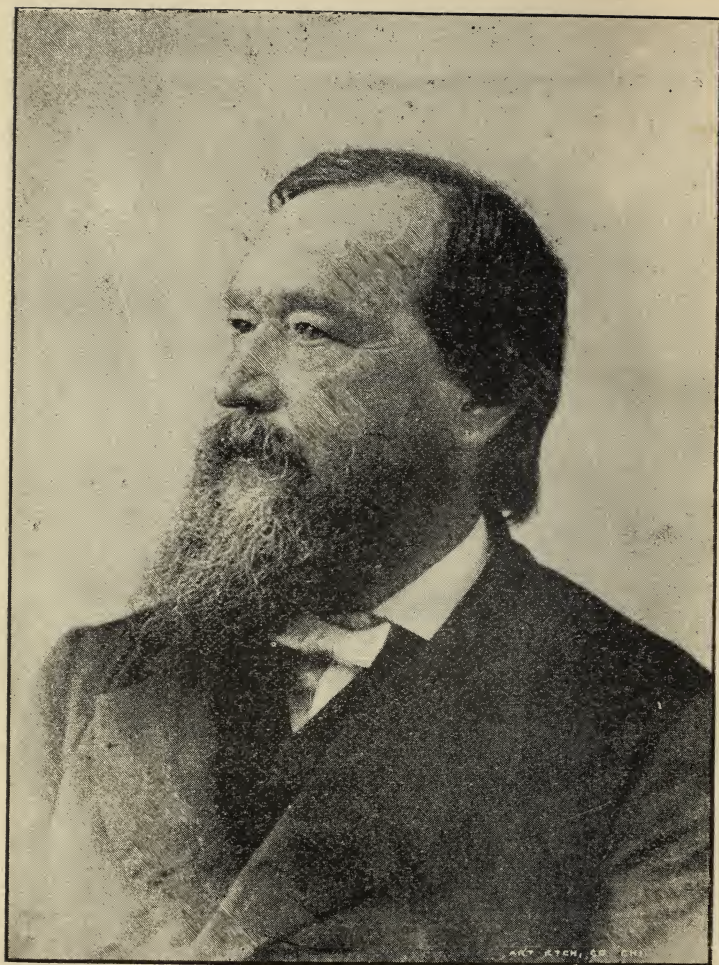
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THE HOLY LIFE:

PART V.

Being a Historical, Chronological and Critical
Exposition

OF ALL



THAT IS

Told us in the Four Gospels Concerning

JESUS' PERÆAN MINISTRY.

BY

HENRY MARTYN PAYNTER,

AUTHOR OF

"THE SHADOW ON THE HEARTH," "A RENOVATED EARTH," "OUR
DUTY IN THE PRESENT CRISIS," "BRIEF HISTORY OF
THE WAR IN MISSOURI," &c.

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SECTION I.

JESUS' FINAL DEPARTURE FROM GALILEE FOR
JERUSALEM.

THE BEGINNING OF HIS PERAEEAN MINISTRY.

Incidents: The time approaching for His ascension, He proposes to go to Jerusalem—Sends messengers before Him—Gives His farewell words in Galilee—Departs with the Twelve—The messengers are not received in a Samaritan village—Reproves His angry disciples—Sends out the Seventy—Turns toward, and enters Peraea—Heals ten lepers—Journeys slowly towards Jerusalem, teaching and healing as He goes—To a lawyer tells the story of the Good Samaritan—To His disciples gives remarks about prayer—Dines with a Pharisee—Gives a table talk—Warns the disciples against hypocrisy—Tells the parable of the rich fool—Speaks of His own second coming—Gives the parable of the fig tree—Heals on the Sabbath—Is warned of Herod's design—Is entertained by Martha—Enters Jerusalem.

Places: Capernaum—Border of Galilee and Samaria—Peraea—Bethany—Jerusalem.

Time: Nov.-Dec., A. D. 29.

| | | |
|---------|---|--------------------------|
| Matthew | xi, 20-30; xix, 1, 2; | vi, 9-15. } |
| Mark | x, 1. | vii, 7-11. } |
| Luke | x, 13-15; | ix, 51-56. |
| Luke | x, 1-12, 16; xvii, 11-17; x, 25-37; xi, 1-13. | |
| Luke | xi, 37-46, 52-54; xii, 1-59; xiii, 1-35. | |
| Luke | xvii, 11-19; | xiii, 1-9; 10-21: 22-35. |

And it came to pass that when the time was (was well nigh, R. V.,) come (was being filled up, com-

pleted, *sumpleerousthai*,) that He should be received up (of His receiving up, *analeepseos*), He steadfastly set His face to go to Jerusalem, and sent messengers before His face.

Then began He to upbraid the cities wherein most of His mighty works (*dunameis*, *powers*) were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works (*dunameis*, *powers*,) which were done in you had been done in Tyre and Sidon (had been done in Tyre and Sidon which were done in you, R. V.), they would have repented long ago in sackcloth and ashes. But (howbeit) I say unto you, It shall be more tolerable for Tyre and Sidon at (in, R. V.), the day of judgment than for you. And thou Capernaum, which art exalted unto (the, *tou*,) Heaven (shalt thou be exalted unto (the) Heaven? R. V.), thou shalt be brought (go, R. V.,) down to hell (unto Hades, R. V.): for if the mighty works (*dunameis*, *powers*,) which have been done in thee had been done in Sodom (had been done in Sodom which were done in thee, R. V.,) it would have remained until this day. But (howbeit) I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

At that time (season, *kairoo*, R. V.,) Jesus answered and said, I thank (praise, *exomologoumai*,) Thee, O Father, Lord of (the, *tou*,) Heaven and of (the, *tees*,) earth, because Thou hast hid (didst hide, R. V.,) these things from the wise and prudent (understanding, R. V.,) and hast revealed (didst reveal, R. V.,) them unto babes. Even so (yea, R. V.,) Father, for so it seemed good (was well-pleasing, R. V.,) in Thy sight. All things are (have been, R. V.,) delivered unto Me of My Father: and no man (one, R. V.,) knoweth The

Son but (save, R. V.,) The Father; neither knoweth any man (doth any know,) The Father, save The Son, and he to whomsoever The Son will reveal (willeth to reveal, R. V.,) Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light.

It came to pass when Jesus had finished these sayings (words, R. V.), He arose from thence, *Capernaum*, and departed from Galilee.

And they, *His messengers which He had sent before*, went and entered into a village of the Samaritans, to made ready for Him. And they did not receive Him because His face was as though He would go (were going, R. V.,) to Jerusalem.

And when His disciples James and John saw this, they said, Lord, wilt Thou that we command (bid, R. V.,) fire to come down from (the, *to*,) Heaven, and consume them (R. V. omits,) even as Elijah did?

But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For The Son of Man is not come to destroy men's lives, but to save them.

And they went to another village.

Jesus' appointment of The { (Now, R. V.,) after
Seventy. Luke x, 1-12, 16. } these things The Lord
appointed other seventy
also (seventy others, R. V.,) and sent them two and two before His face into every city and place, whither He Himself would (was about to, R. V.,) come.

Therefore (and, R. V.,) He said unto them, The harvest truly is great (plenteous, R. V.), but the labor-

ers are few: pray ye therefore The Lord of the harvest that He would send forth laborers into His harvest. Go your ways: behold, I send you forth as lambs among (in the midst of, R. V.,) wolves. Carry neither purse nor scrip (wallet, R. V.), nor shoes: and salute no man by (on, R. V.,) the way. And into whatever house ye (shall, R. V.,) enter, first say, Peace be to this house. And if the (a, R. V.,) son of peace be there, your peace shall rest upon it (him, R. V.): but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you. But into whatsoever city ye (shall, R. V.,) enter, and they receive you not, go your ways out into the streets of the same (thereof, R. V.), and say, Even the very dust of (from, R. V.,) your city, which cleaveth on us (that cleaveth to our feet, R. V.), we do wipe off against you: notwithstanding be ye sure of (howbeit know, R. V.,) this, that the Kingdom of God is come nigh unto you. I say unto you, It shall be more tolerable in that day for Sodom than for that city. He that heareth you, heareth Me: and he that despiseth (rejecteth, R. V.,) you, despiseth (rejecteth, R. V.,) Me: and he that despiseth (rejecteth, R. V.,) Me, despiseth (rejecteth, R. V.,) Him that sent Me.

| | |
|---|---|
| <p>Jesus heals ten lepers. His twenty-eighth mira- cle. Luke xvii, 11-19.</p> | <p>} And it came to pass as He went (as they were on the way, R. V.,) to Jeru- salem, that He passed (was passing, R. V.,) through the midst (<i>dia meson</i>,</p> |
|---|---|

through, or along, the (between the,) borders of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off: and they lifted up their voices, and said (saying, R. V.), Jesus, Master (*Epistata*), have mercy on us. And when He saw them, He said unto them, Go show yourselves unto the priests. And it came to pass that as they went they were cleansed. And one of them when he saw that he was healed, turned back, and with a loud voice glorified (glorifying, R. V.) God, and fell down upon his face at His feet, giving Him thanks: and he was a Samaritan.

And Jesus answering, said, Were there not ten (were not the ten, R. V.) cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger (were there none found that returned to give glory to God, save this stranger, R. V.)

And He said unto him, Arise (and, R. V.), go thy way: thy faith hath made thee whole (*sesooke se*, hath saved thee).

Then He came—cometh—by the farther side of (and beyond, R. V.) Jordan, into the coasts (borders, R. V.) of Judaea: and the people (and multitudes, R. V., crowds, *ochloi*,) resorted (came together, R. V.,) unto Him again, and as He was wont He taught them again. And great multitudes (many crowds, *polloi ochloi*,) followed Him, and He healed them there, *i. e.*, in the region beyond Jordan, *Peraea*.

A lawyer asks Jesus a question, tempting Him—Jesus answers—By an incident gives His answer to the question, Who is my neighbor?—Story of the good Samaritan. Lk. x, 25-37.

And behold a certain lawyer stood up, and tempted Him, saying, Master (Teacher, *Didaskale*), What shall I do to inherit eternal life?

And He said unto him, What is written in the law? how readest thou?

And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

And He said unto him, Thou hast answered right: this do, and thou shalt live.

But he willing to justify himself, said unto Jesus, And who is my neighbor?

And Jesus answering, said, A certain man was going down from Jerusalem to Jericho: and he fell among thieves, which both stripped him of his raiment, and beat him, and departed, leaving him half dead. And by chance a certain priest came (was going, R. V.,) down that way; and when he saw him he passed by on the other side. And in like manner a Levite also, when he was at the place came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him he was moved with compassion, and went to him, and bound up his wounds, pouring on them oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence (*denaria*), and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

He, *the lawyer*, said, He that showed mercy on him.

Then said Jesus unto him, Go and do thou likewise.

And it came to pass as He was praying in a certain

Jesus gives private instruction } place, that when He
to the Twelve about prayer. } ceased, one of His
Luke xi, 1-13; Matt. vii, 7-11. } disciples said unto
Him, Lord, teach us
to pray, as John also taught his disciples.

And He said unto them, When ye pray, say, Our Father which art in the heavens (*en tois ouranois*), Hallowed be Thy name (Father, Hallowed be Thy name, R. V). Thy Kingdom come. Thy will be done, as in Heaven, so in earth. Give us day by day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from the evil (*tou ponerou*, the evil one).*

And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, that though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you,
ask, and it shall be given to you; seek, and ye shall

[*Most critics, following the most of the oldest and best Mss. cancel, "Our," "Which art in heaven," "Thy will be done, as in heaven, so in earth," "and lead us not into temptation." It would seem as if they were supplied from Matthew's version. But the words are genuine in Matthew. And the remarks we give are on the whole prayer, as from Jesus, though the genuineness of the above may be questioned as found in Luke.]

find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, who, if his son shall ask of him bread (ask him for a loaf, R. V.,) will give him a stone? or if he shall ask for a fish, will he for a fish give him a serpent? or if he shall ask an egg will he give(*mar.*) him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more will your Father who is in the heavens give good things to them that ask—how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?

| | | |
|---|---|--|
| Jesus breakfasts with a Pharisee. Administers to him a severe rebuke. Luke xi, 37-46, 52-54. | } | And as He spake, <i>the words given, vss. 29-36,</i> a certain Pharisee asked Him to dine (breakfast, <i>aristeesee,</i>) with him; and He went in and sat down to (reclined at) meat. And when the Pharisee saw it, he marvelled that He had not first washed before breakfast (<i>aristou</i>). |
|---|---|--|

And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of ravening (extortion, R. V., *harpagees*, rapacity,) and wickedness. Ye fools, did not He that made the outside make the inside (*esooten*) also (R. V.)? But rather give alms of such things, as ye have (give for alms those things which are within, *ta enonta*, the contents, R. V.); and behold, all things are clean unto you.

But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these things ought ye to have done, and not to leave the other undone.

Woe unto you, Pharisees! for ye love the uppermost seats in the synagogue, and greetings (*tous aspasmous, the accustomed reverences from people,*) in the market. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

And one of the lawyers answering, said unto Him, Master (Teacher, *Didaskale*), in saying this Thou reproachest us also.

And He said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

Woe unto you lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And as He said these things unto them (when He was come out from thence, R. V.,) the scribes and Pharisees began to urge Him vehemently (to be intensely embittered against Him, *Lk.*,) and to provoke Him to speak of many (*pleionoon*, various,) things; laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him.

| | | |
|--|---|--|
| Jesus warns His Peraean disciples against the hypocrisy of the Pharisees, and against all fear of man. Luke xii, 1-12. | } | In the meantime when there were gathered together, an innumerable multitude of people (<i>myriadoon tou ochlou, myriads of the crowd,</i>) insomuch that they trod one upon another, He began to say unto His disciples first of all, Beware ye of the leaven of the Pharisees which is hypocrisy. Fear them (<i>i. e., persecutors and Pharisees,</i>) not therefore: for (<i>de, but,</i>) there is nothing covered, that shall not be re- |
|--|---|--|

vealed; neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

And I say unto you My friends, Fear not—be not afraid of—them which kill the body, and after that have no more that they can do—are not able to kill the soul. But I will forewarn you whom ye shall fear: Fear Him rather which after He hath killed hath power to cast into hell—is able to destroy both soul and body in hell (*Gehenna*): Yea, I say unto you, Fear Him (*touton*, this one). Are not two—five—sparrows sold for two farthings—and not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear ye not therefore: ye are of more value than many sparrows.

Also I say unto you, Whosoever (*pas ho*, every one who,) therefore shall confess (*homologeesei*, shall have confessed,) Me before men, him shall The Son of Man also confess before the angels of God. But he that denieth (hath denied) Me before men shall be denied before the angels of God. And whosoever shall speak a word against The Son of Man, it shall be forgiven him. But he that blasphemeth (hath blasphemed) against The Holy Spirit, it shall not be forgiven. And when they bring you unto (before) the synagogues, and before magistrates, and powers, take ye no thought how, or what thing ye shall answer, or what ye shall say; for The Holy Spirit shall teach you in that same hour what ye ought to say.*

[*The reader will recall much in this section as given by Matthew in connection with Jesus' Galilean ministry. At first I was inclined to the opinion of Lange and others, that Luke gives

Jesus refuses to act as a divider of an estate. Warns against covetousness. Illustrates His warning by the story of the Rich Fool. Luke xii, 13-21.

And one from the crowd (*tour ochlou*,) said unto Him, Master, (Teacher, *Didaskale*,) speak unto

my brother, that he divide the inheritance with me.

But He said unto him, Man, who made Me a judge or a divider over you?

And He said unto them, Take heed, and beware of (keep yourselves from all *pasees*, Cod. Sin., R. V.,) covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And He spake a parable unto them, saying, The ground (*choora*, place,) of a certain rich man had brought forth plentifully: and he thought (reasoned, R. V.,) within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required (they require) of thee; then whose shall those things be which thou hast provided?

So is he that layeth up treasure for himself, and is not rich towards God.

us here a redaction of the sayings found in Matthew. But after a more careful consideration of its close historical connection with the preceding incident, I, without burdening the reader with the reasons for it, accept the words as words of Jesus at this time, and as pertinent to the present occasion which called them forth. Nor do I see any weight in the remark that He would there be giving in Peræa what He had before spoken in Galilee.]

Jesus urges freedom from all anxiety upon His followers, and gives His reasons. Luke xii, 22-40. } And He said unto His disciples, Therefore I say unto you, Take no thought (be not anxious, R. V.,) for your*

life, what ye shall eat; neither (nor yet, R. V.,) for the (your, R. V.,) body, what ye shall put on. (For, R. V.,) the life is more than meat (food, R. V.), and the body than the raiment. Consider the ravens, for (that, *hoti*, R. V.,) they neither sow nor reap; which have no storehouse (store chamber, R. V.,) nor barn; and God feedeth them: how much more are ye better (of how much more value, R. V.,) than the fowls (birds, R. V.)? And which of you with taking thought (by being anxious, R. V.,) can add one cubit to his stature? If then ye be (are, R. V.,) not able to do (even, R. V.,) that thing which is least, why take ye thought (are ye anxious, R. V.,) concerning the rest? Consider the lilies, how they grow: they toil not, they spin not; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass which to-day is in the field (but if God doth so clothe the grass in the field, which to-day is, R. V.), and to-morrow is cast into the oven; how much more will He clothe you, O ye of little faith? And seek not ye what ye shall eat, or (and, R. V.,) what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and (but, R. V.,) your Father knoweth that ye have need of these things. But rather seek ye the Kingdom of God (howbeit seek ye His Kingdom, R. V.), and all (*omit* all) these things

[*Omit your on the authority of Cod. Sin., Alex. Vat.]

shall be added unto you. Fear not little flock; for it is your Father's good pleasure to give you the Kingdom. Sell that ye have, and give alms; provide (make for, R. V.,) yourselves bags (purses, R. V.,) which wax not old, a treasure in the Heavens that fadeth not, where no thief approacheth (draweth near, R. V.,) neither moth corrupteth (destroyeth, R. V.,). For where your treasure is, there will your heart be also.

Let your loins be girded about, and your lights (lamps, R. V.,) burning; and be ye yourselves like unto men that wait (looking, R. V.,) for their Lord, when He shall return from the wedding (marriage feast, R. V.,); that when He cometh they may open unto Him (straightway, R. V.,) immediately. Blessed are those servants whom The Lord when He cometh shall find watching: verily I say unto you, He shall gird himself, and make them to sit down to meat (*anaklinei autous*, recline them at table), and shall come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And (but, *de*, R. V.,) this know, that if the good man (master, R. V.,) of the house had known in what hour the thief would come (was coming, R. V.,) he would have watched, and not have suffered (left, R. V.,) his house to be broken through. Be ye ready therefore also: for at (in, R. V.,) an hour when (that, R. V.,) ye think not The Son of Man cometh.

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| <p>Peter asks a question which calls forth further remarks. Luke xii, 41-59.</p> | <p>} Then Peter said unto Him, Lord, speakest Thou this parable unto us, or even unto all?</p> |
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And The Lord said, Who then is the faithful and

wise steward, whom his Lord shall make ruler (set, R. V.,) over his household (*therapeias*, body of servants,) to give them their portion of meat (food, R. V.) in due season? Blessed is that servant whom His Lord when He cometh shall find so doing. Of a truth I say unto you, that He will (set, R. V.,) make him ruler over all that He hath. But if that servant (shall, R. V.,) say in his heart, My Lord delayeth His coming; and shall begin to beat the men servants and the maidens (maid servants, R. V.,) and to eat and drink, and be drunken; The Lord of that servant shall come when he (expecteth, R. V.,) looketh not for Him, at an hour when he is not aware, and shall cut him in sunder, and will appoint him his portion with the unbelievers (unfaithful, R. V.). And that servant which know his Lord will, and (made not ready, R. V.,) prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For (and, R. V.,) to whomsoever much is given, of him shall much be required; and to whom men have committed (they commit, R. V.,) much, of him will they ask the more.

I am come to send (I came to cast, R. V.,) fire upon the earth; and what will I, if it is already kindled (*ti theloo ei heedee aneéphthee*)? But I have a baptism to be baptized with; and how am I straitened till it be accomplished? Suppose (think, R. V.,) ye that I am come to give peace on (in the, R. V.,) earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against

her daughter-in-law, and daughter-in-law against her mother-in-law.

Jesus' word to the crowds. }
His first word directly to }
them since the story of the }
rich fool. } (the, *teen*,) cloud rise

(rising in, R. V.,) out of the west, straightway ye say, There cometh a shower; and so it is (it cometh to pass, R. V.). And when ye see the south wind blowing, ye say there will be (a scorching, R. V.,) heat; and it cometh to pass. Ye hypocrites, ye can discern (ye know how to interpret, R. V.,) the face of the earth and of the sky (heaven, R. V.); but how is it that ye do not discern (know not how to interpret, R. V.,) this time? Yea, and why even of yourselves judge ye not what is right? For as (*hoos gar*, R. V.,) thou goest (art going, R. V.,) with thine adversary to (before, R. V.,) the magistrate, on the way give diligence that thou mayest be delivered from (to be quit of, R. V.,) him; lest (haply, R. V.,) he hold thee unto the judge, and the judge (shall, R. V.,) deliver thee to the officer, and the officer shall cast thee into prison. I tell (say unto, R. V.,) thee, thou shalt not depart (shalt by no means come out, R. V.,) thence, till thou hast paid the very last mite (*lepton*).

Jesus replies to some remarks }
about the murder of certain }
Galilæans, closing them with }
His parable of The Barren Fig }
Tree. His twenty-ninth para- }
ble. Lk. xiii, 1-9. }

with their sacrifices.

(Now, R. V.,) there were present at that (very, R. V.,) season, some that (which, R. V.,) told Him of the Galilæans whose blood Pilate had mingled

And Jesus answering (He answered and, R. V.,) said unto them, Suppose (think, R. V.,) ye that these Galilæans were sinners above all the Galilæans, because they (have, R. V.,) suffered such (these, R. V.,) things? I tell you, Nay; but except ye repent ye shall all likewise (in that manner, *hosantoos*, R. V.,) perish. Or those eighteen upon whom the tower in Siloam fell, and slew (killed, R. V.,) them, think ye that they were sinners (offenders, R. V., *opheiletai*, debtors,) above all the men that dwelt (dwell, R. V.,) in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise (*omoioos*) perish.

And He spake also this parable: A certain man (*tis*) had a fig tree planted in his vineyard; and he came and sought (came seeking, R. V.,) fruit thereon, and found none. Then (and, R. V.,) he said unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it (why doth it also cumber,) the ground? And he answering said (saith, R. V.,) unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit (thenceforth, R. V.,) well: and (but, R. V.,) if not, then after that thou shalt cut it down.

Heals on a Sabbath a woman who had been an infirmity eighteen years. His twentieth miracle. Lk. xiii, 10-21

And He was teaching in one of the synagogues on the Sabbath (day, R. V.).

And behold, there was a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.

And when Jesus saw her, He called her, and said

unto her, Woman, thou art loosed from thy infirmity. And He laid His hands upon her.

And immediately she was made straight, and glorified God.

And the ruler of the synagogue (being moved, R.V.) with indignation, because Jesus had healed on the Sabbath day, answered and said to the people (multitude, R. V., *ochloo*, crowd,) There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day (day of the Sabbath, R. V.).

Then (but, R. V.,) The Lord answered him and said, Thou hypocrite (ye hypocrites, R. V.),* doth not each one of you on the Sabbath loose his ox or his ass from his (the, R. V.,) stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day (to have been loosed from this bond on the day of the Sabbath, R. V.)?

And when He had (as He, R. V.,) said these things, all His adversaries were ashamed (were put to shame, R. V.): and all the people (multitude, R. V., *ochlos*, crowd,) rejoiced for all the glorious things that were done by Him.

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| Continuing His journey towards Jerusalem, He replies to the question, Are few saved? He is warned the same day against Herod. Lk. xiii, 22-35. | } | And He went (on His way, R. V.,) through cities and villages, teaching, and journeying toward (on unto, R. V.,) Jerusalem. |
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[*The plural, *hupokritai*, is found in Cod Sin., Vat., Alex., and is accepted by all critics.]

And one said unto Him, Lord, are there (are they, R. V.,) few that be saved?

And He said unto them, Strive (*agonizesthe*, agonize,) to enter in at the strait gate (by the narrow door,* R. V.): for many I say unto you will (shall, R. V.,) seek to enter in, and shall not be able. When once the Master of the house is risen up and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord (*Kurie*), open unto us; and He shall answer and say to you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk (did eat and drink, R. V.,) in Thy presence, and thou hast taught (didst teach, R. V.,) in our streets. But (and, R. V.,) He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and you yourselves cast out. And they shall come from the east and west, and from the north and south, and shall sit down (*anaklitheesontai*, recline,) in the Kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.

The same day (in that very hour, R.V.,)† there came certain Pharisees, saying unto Him, Get Thee out, and depart (go, R. V.,) hence: for Herod will (would fain, R. V.,) kill Thee.

And He said unto them, Go ye and tell (say to, R. V.,) that fox, Behold, I cast out demons, and do (perform, R. V.,) cures to-day and to morrow, and the

[**Theesas*, door, after Cod. Sin., and most critics.]

[†After Cod. Sin.]

third day I shall be (I am, R. V.,) perfected. Nevertheless I must walk (howbeit I must go on My way, R. V.,) to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest (killeth, R. V.,) the prophets, and stonest (stoneth, R. V.,) them that are sent unto thee (her, R. V.,) how often would I have gathered thy children together, even as a hen doth gather her (own, R. V.,) brood under her wings, and ye would not! Behold, your house is left unto you.* And verily I say unto you, Ye shall not see Me, until the time comes when ye shall say, Blessed is He that cometh in the name of The Lord,

Luke's introduction to Jesus' last journey to Jerusalem is very impressive. There were really three journeys, two into the city, and one to Bethany near by. But Luke speaks of them all as one. For the object before Jesus' mind all the time was His triumphal entry into the city as The Messiah-King. And the journey began, and continued for some time as, and on its last days was, a royal progress. And even this entry was not the objective point that lay before Jesus' mind as He left Galilee for the last time. He saw that the days were being rapidly filled up (*tas heemeras sumpleerousthai*), and then the end of them, the receiving up of Him (*tees analepseos autou*, comp. Acts i, 3,) in-

[*The "desolate" of T. R. is an interpolation, probably, from Matt. xvi. 28. In most of the Mss. it is wanting. Most scholars omit it. Its presence in this place is an injury to the sense.]

to Heaven should occur. This could only be through death and resurrection. His death could be only at Jerusalem. These great facts, all connected with them, and all belonging to the close of His career, were fully and clearly before His mind. Whatever lay between, Heaven was His goal. Not there to teach, though He gave much precious and important instruction; not to work, although He did much and some very grand work, but to finish His work in dying and rising again, and then to go home to His Father and God—this was the object before Him, when He, also (*kai*, it expressing His full determination by the side of the fulfilling of the time), “steadfastly set His face to go to Jerusalem.”

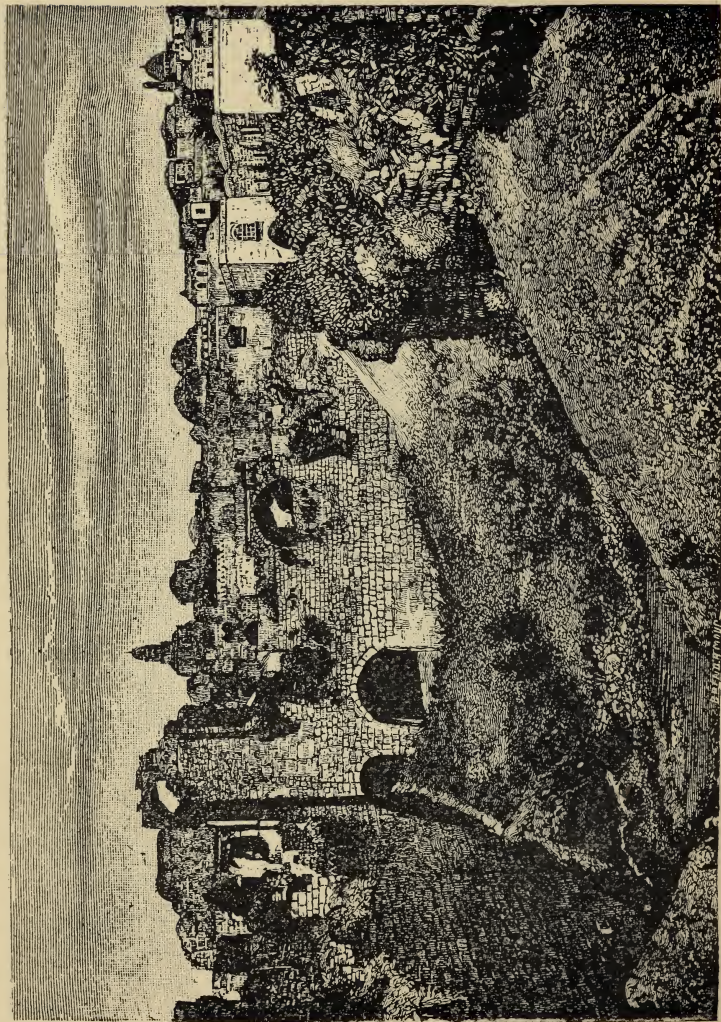
His last journey to the Holy City had been made secretly. But this one must be made in the most public manner, and in a series of royal progresses, to the city, and unto the sufferings, death, resurrection and ascension, through and after which He was to receive His kingly crowns. And His first act of preparation was to send messengers before Him, who left Capernaum some hours, or a day or more before He started. They were to make ready for Him. And though the verb, *etoimasai*, means *provide lodging*, yet it seems here to include much more. This is seen in the non-reception given the messengers in the first Samaritan village which they reached. It was not lodging or provision which was refused. For as to these things the Jews, who constantly passed through Samaria,

found no difficulty in procuring food. But it was the messengers themselves who were not received. And surely, because they came as the messengers of Jesus as The Messiah going in a kingly way to Jerusalem. The mission of these men was, so we judge from the narrative, to prepare the people of the places through which Jesus was to pass to receive Him with the respect and honor befitting His kingly character and dignity.

After they had started, Jesus gave His last sad farewell to the province where for eighteen months (from April, A. D. 28 to Nov., A. D. 29), He had labored as no man has ever toiled. Step by step we have traced that work. This has given us full opportunity to study His life, character, words, acts, aims, methods and results in their historic development. And what a revelation has this study given us! Jesus has shown Himself as ever the same, sublimely humble and sublimely great, the grandly perfectly obedient "Servant of Jehovah," and the wholly disinterested and genuinely unselfish Friend of man. His public ministry in Galilee had ended. For during this brief stay He exercised none of its functions. And though in a review of it He could not but see that it was a verification of His own mournful statement that but one part in four of the good seed sown falls into good ground, He could not but also see that He had accomplished a mighty work. Seeing His inevitable rejection by His own people, and the necessary postponement of the

introduction of "the Kingdom," He had, as we have seen, solidly laid the foundations of His Provisional Institution. He had gathered together above 500 sifted followers, who could be depended upon. He had ordained and instructed twelve men who were to be the human foundations, organizers and first preachers of His Church. And He had given the fundamental and life-conveying principles through which it was to be perpetuated until His return. Little now remained for Him but to die for it and for the cosmos; and this He henceforth kept chiefly in view.

One painful necessity, and one gladsome duty remained; and these He now discharged. The former was, to give His awful, to Him how inexpressibly painful, farewell to the city where He had lived, and to its neighbors, where He had labored. The former had been by His residence in it exalted to Heaven. In all of them He had done many of His "mighty works." He had called, and they had repented not. He had proffered Himself, and they were fully determined not to receive Him. He must judge them as communities. He saw the gloomy future before them, the consequence of this rejection. And the distress which that prospect gave Him poured forth from His heart in most plaintive tones, and in streams of profoundest sorrow. His words, the closing ones of that ministry which had opened with the proclamation, "The Kingdom of the Heavens is at hand," were not a malediction which would bring its own fulfillment;

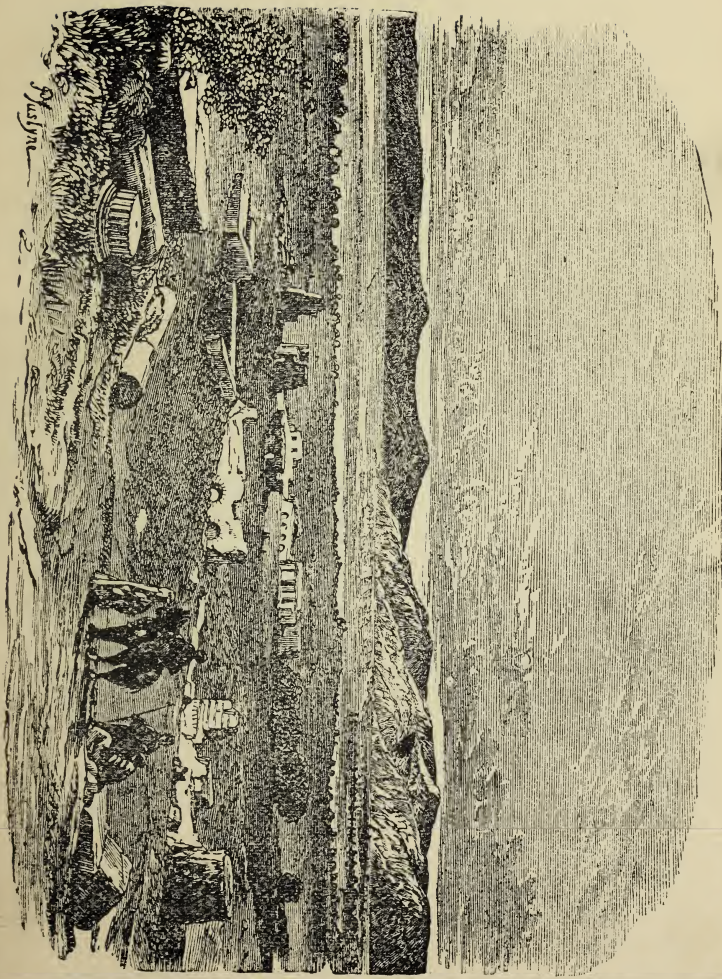


RUINS OF BETHSAIDA

nor a judgment (in the judicial meaning of the term) which He was pronouncing. For, though all judgment had been committed by The Father into His hands, and His judgment was just, yet His time for judging had not then come (Jn. v, 23, 30; viii, 15; iii, 17). But it was an announcing of the judgments which must fall upon them by the inevitable working out to full maturity of causes at work, viz: their obduracy and unbelief, despite His tireless and unselfish labors. It was really a foretelling of the inevitable. "Woe," said He, "unto thee, Chorazin! woe unto thee, Bethsaida!" Why? Because of the mighty works (*dynameis, powers,*) which had been done in them. 'Had these been done," said He, "in the heathen cities of Tyre and Sidon, vastly different would have been the result." They, as did Ninevah under the preaching of Jonah, would, through the instruction, have repented in sackcloth and ashes. For them would it be more tolerable than for these, in the day of judgment upon them as communities. But even these were not so guilty as Capernaum. It had been exalted to Heaven as the scene of more and mightier manifestations than any other place. There He had wrought more and greater miracles, had given more and larger discourses, and there where so many of the Twelve resided, He had resided, as His city, Matt. xi, 1—the most unspeakably highest honor the city could receive. And the higher the altitude, the deeper the fall. "Thou shalt be brought down unto Hades"—the

deepest abasement. Even corrupt and guilty "Sodom," had it enjoyed these privileges, "would have repented, and instead of being destroyed, would have remained to this (Jesus') day." And these sad, sad words, which must have given the disciples very great pain to hear, as Jesus to speak, show that communities are judged, and must be judged in time; and that Jesus' estimate of the importance and value of the power of His miracles to awaken repentance was very high. Even to such cities as Tyre and Sodom they could have imparted new life. And since His estimate is such, is it not strange that men, some even calling themselves by His name, should put a very low estimate upon the value of His miracles, and either ignore them altogether, or try to accommodate them to human whims and caprices, or explain them wholly away?

Thus closed the ministry which had begun so gloriously on the first Sabbath day in Capernaum. Those words, the sounding knell beforehand, of the destruction of great cities, awoke the echoes in those hills where He had so often taught and prayed, and rolled far over the lake over which He had so often sailed. Sad close, indeed, of so many miracles unavailing, of so many earnest appeals despised. And the traveler, as he passes over the ground where once those cities stood, the very ruins of which have almost wholly disappeared, and the very sites of which are uncertain, can muse not merely upon departed greatness, but upon the unchangeable connection between the persist-



RUINS OF CAPERNAUM.

ent neglect of gracious opportunities and irretrievable ruin.

But though so disastrous the future to them, and so sad the thoughts to Him, Jesus found a present and an infinitely blessed rest in the great fact of the Divine sovereignty. At that very time He answered. What? Manifestly, the Divine intimation given to Him at that time. For His words were, "I thank Thee, O Father, Lord of the (*tou*) Heaven and of the (*tees*) earth, because Thou hast hid these things from the wise and prudent, (the learned who rejected His words as unworthy of their regard,) and hast revealed them unto babes (*neepiois*)," babes in knowledge, and so simple minded, and so ready to receive through the Divine working from Him, the words which The Father had given Him to say: "even so, Father, for so it seemed good in Thy sight."

Virtually, His ministry as The Messiah to His own nation was closing, and His ministry as The Son of Man, already begun, was coming more and more into view. Communities had rejected Him; Galilee, too; and the nation, also—a fact soon to be officially announced, and carried out. More fully, hence, and freely could He offer Himself as The Son of Man to individuals. And to this most pleasing fact He turned from thoughts most sad. He had in His last discourse in the city He was about to leave forever, didactically declared that individuals could be saved.* This fact He now turned into a most gracious, affectionate and affect-

[*See Part IV, page 230. Read whole discourse, pp. 229-254.]

ing invitation. And that all might know how solid is the foundation on which He rests in giving it, He prefaces it with one of the profoundest and most exalted words which He ever uttered. In them He, with the utmost unreservedness, declares His own absolute co-equality with His Father, in the reciprocations of knowledge and communications, the delivering over unto Him of all things by The Father, and that through His revelation alone can any one know God as Father: and, hence, this knowledge cannot come through wisdom or learning, but only through the revelation of Himself: "All things were, or have been, delivered (*paredothee*, past tense,) to Me of My Father, and no one knows The Son but The Father, neither The Father, save The Son, and the one to whom He will reveal Him;" delivered to Him as The Son of Man, and with them the sole power and authority to reveal the will and execute the purposes of The Father. A word, this, exegetical and developing of what The Spirit had centuries earlier given through David in the eighth Psalm. The Divine purpose there declared, to constitute Him, as The Son of Man, absolute Lord of the earth and of all its energies and creatures, is here announced. He, The Man Christ Jesus, is the one and only Mediator between God and man (1 Tim. ii, 5). Through Him only, hence, can any ray of light or blessing come from The Father. Of this fact He speaks with the most infallible assurance. And out of the consciousness of this personal relationship,

and of all committed unto Him, He sends forth His first gracious invitations to individuals in Galilee, His final word there, as but a few days before, He had given such an one in Jerusalem,* His first and only one there:—words which, succeeding what He had already said, announced most surely the dawning of the Dispensation of Grace. “Come unto Me,” said He, “all ye that labor, and are heavy laden, and I will give you rest.” To all such coming unto Him Jesus gives rest. Then He adds a word to those who have come. “Take,” *i. e.*, do you take, “My yoke upon you, &c.” This yoke is one that belongs to Jesus, and which He wears. It must be the yoke of obedience and of labor, worn in union with Himself. And with this yoking with, “learn of Me,” for “I am,” He says, “meek and lowly of heart.” And He assures all followers who do this that besides the rest which He gives upon the reception of Him, they will find in this yoke-bearing a rest unspeakably precious to their souls.

Having spoken these words, Jesus started with the Twelve from Capernaum—there to be seen no more. As He was in Jerusalem about the 10th of December, and as the incidents occurring on the journey must have occupied some time, He must have left about the middle of November, at the latest. His stay, therefore, at that time, could not have occupied many days. Many may have left the city with Him. He was preceded by His messengers. His route would be on the road along the western shore of the lake, and which

[*See Part IV, page 414.]

passed through many cities and towns, and then on by the road along, or not far from the western bank of, the Jordan, until He reached the borders of Samaria. It would seem that it was His purpose to make this progress through that province. Why? we are not told. Perhaps, remembering the favorable reception which Samaria had given Him (in Nov. or Dec., A. D. 28), He hoped He might there preach the "Gospel of grace." But an incident—the first one on this journey that is given—showed Him, a Divine intimation, was it not? that He must not pass through that province. The incident was this. When His messengers went into a certain village—perhaps Ginnea or Jennin, a Samaritan village overlooking the plain of Esdraelon, and not far from the border of Galilee—to make ready for Him, the villagers would not receive (*edexato*) Him, "because His face was as though He would go to Jerusalem." It, not their capital, was His objective point. The Messiah-King going to Jerusalem, was a stumbling block to the Samaritans. And this rejection of Him so strikingly in contrast with His own former favorable reception, showed Him still more clearly how complete was to be the rejection of Him as The Messiah.

This conduct the Twelve regarded as an outrage, insult, and act of hostility to Jesus. Two of them, James and John, felt it most keenly. Their Master's honor was at stake. This they would defend at all cost. They asked His permission to call down fire

from Heaven and consume them, as holy Elijah had done (2 Kg. i, 10, 12). And their lofty language shows that the advanced position of Jesus' work had come. In their impetuous zeal they were ready to assert Jesus' kingly claims in the strongest terms, and to punish all refusals to Him of kingly honors in the strongest manner.

But Jesus, turning to them rebuked them, saying, "You know not what manner of spirit you are." That is, what is the true spirit of the life which you have received, and which is now working, but not freely, nor fully within you. Allow that life free movement and it will overcome your own passionate zeal by holy patience and gentleness, will teach you to bear insults with meekness, and to seek to do good, not injury. And to illustrate His meaning, He said (if the passage be authentic), "For The Son of Man is not come to destroy men's lives, but to save them." And they could surely see in His words and actions, what He meant in the last words spoken in Capernaum, "Learn of Me, for I am meek and lowly of heart."

That word, they saw, was right. They again saw the infinite superiority of their Master. Their fiery zeal subsided into acquiescence with their Master's wisdom. Through Peræa, not Samaria, must He go; and they quietly followed Him. Along, but north of the boundary line between the two provinces, He steadily pursued His way until the Jordan was reached.

At this period or just before, and at some point along the border, Jesus, as The Lord, appointed other Seventy, also. The messengers which He had sent are seen no more. And the Narrative is silent as to any connection between them and the Seventy, who, it seems, were appointed upon the rejection experienced in Samaria; "after these things, &c." These Seventy were to be forerunners. They were to go along a determined route into every city and place which He Himself would visit; and He would follow where they had been received. Their movements were arranged with reference to His. And as they were to go two and two, if each couple visited only one town, this would make thirty-five places, at least, through which Jesus desired to pass on this royal progress. Their commission was, in many respects, similar to that given to the Twelve. They were to go as lambs among wolves; were not to provide for their journey; were to give the Peace salutation to every family that received them, and stay there, content with their fare; were to heal the sick therein; and proclaim, "the Kingdom of God is come nigh unto you." This was to be the great object: the coming of Jesus as The Messiah. Thus would all eyes be turned to Him as The King, the long promised Son of David, and so The Redeemer of Israel. It was a call to the people to welcome Him, and to share in His glory. And the rejecters were to be assured that despite their rejection the Kingdom had come nigh unto them. And

they must be told also, painful as the necessity must be, that Sodom should not fare so badly in the day of judgment as the city that would turn its back on them; for it would be a despising of Him, and this would be a despising of Him that sent Him.

It was a solemn call upon the Seventy to do their work in deep humility, but in true earnestness, and with real and holy devotement to Him and His cause.

Thus commissioned, they went forth into and through Peræa while Jesus and the Twelve followed after.

One incident only is given of this part of the journey. As they were entering into Luke xvii, 11-19. } a certain village,* standing far off, in a separate place, and outside of the village, were ten men who were lepers. Two of the Seventy, at least, had gone before, announcing Jesus' approach. The fact was known. People were expecting Him. And it shows how wide spread was His fame as a Healer, and how very strong was the confidence in Him which those reports had inspired, that ten men at once, and all afflicted with the loathsome and

[*Luke's *diercheto dia mesou Samar.kai Gal.*, as they went through the midst &c. (E. V.), must refer to the border line between the two provinces. For Jesus had gone through Galilee, and did not go through Samaria. And as the Jordan is the eastern boundary of Samaria, and as Jesus did not return, so far as we can gather from the Narratives, to this region, we feel convinced that this incident occurred during this progress toward Peræa. And this conviction is strengthened by the absence of all notes or time in Luke's mention of it. He simply says, "it came to pass when, &c."]

deadly disease, the leprosy,* should cry out to Him for help. Nine of them were Jews. One was a Samaritan. Community of distress had broken down all national barriers. They had gathered to that place, apparently, each one not knowing that any other leper was coming, but possessed of a strong faith that Jesus could heal him, and determined to wait at that place until the Royal Man would pass by. So soon as He came into sight they, who dared not approach Him nor His company, "lifted up the voice," and in loud, clear and most piteous tones, exclaimed, "Jesus, Master (*epistata*), have mercy on us." Their cry was regarded. Seeing them, He, at once, without a touch, or even word about healing, said to them, "Go show yourselves to the priest." And this they could do to any priest anywhere, only so that they went singly, and if he pronounced them clean, *i. e.*, free from the leprosy, they, soon as the legal ceremonies were observed, could again enter into society.

No sooner was Jesus' word spoken—the very order implying the cure—than, such was their implicit confidence in Jesus' healing power, they all started for the priest. And as they went, they were, and they felt that they were, cleansed. And thus it ever is that blessing from Jesus comes, in and along with the very act of believing, or, in the act of the obedience of faith—"fill you with all joy *in* believing."

[*For description of this disease see Holy Life, Part III, pp. 139-141.]



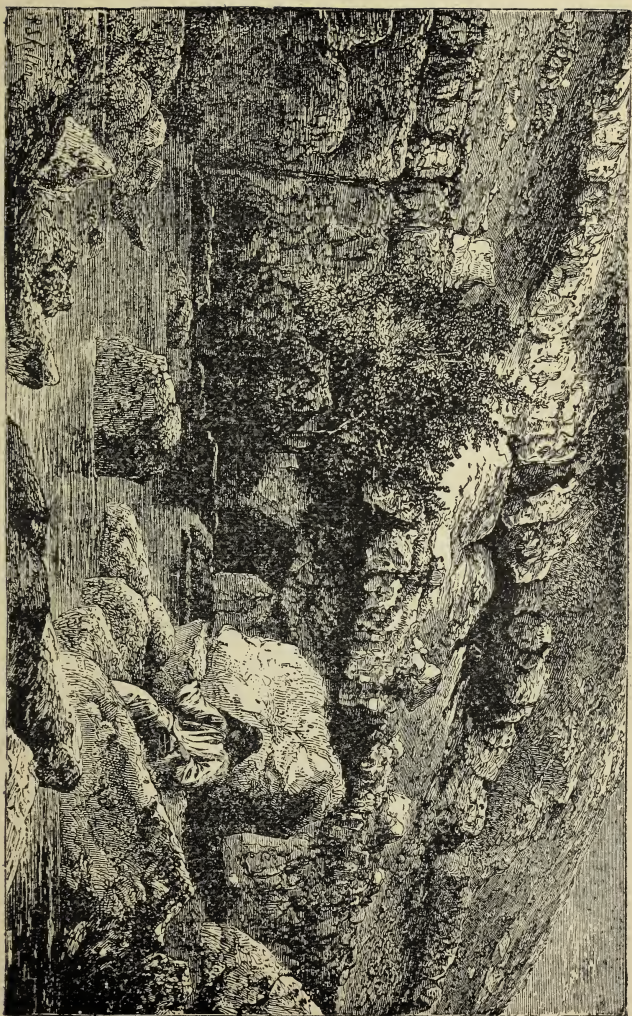
ARISE GO THY WAY: THY FAITH HATH MADE THE WHOLE.

And now the strange part of this story begins. Nine of these men were Jews. They were healed, but they were wholly ungrateful. They received the benefit, but, from whatever motive, their hearts had no thanks. They received the lower, but never the higher, blessing. They lived and died free from the leprosy of the body; but they carried with them into the world beyond death the leprosy of sin. But the tenth one, soon as he saw that he was healed, was filled with gratitude. He turned back at once. He glorified God with a loud voice, index of the great gladness and and gratitude that filled His heart. He now could, so did, come up to Jesus. He fell down on his face at His feet, and adored Him, giving Him thanks. This, all that he could do, he did with all his heart.

This expression of gratitude delighted Jesus; the more so because of its contrast with the conduct of the nine, and the yet more so because this man was a Samaritan, and the nine were Jews. This contrast Jesus emphasized. While the man was at His feet, He said, "Were not the ten cleansed? Where are the nine? One only, this stranger (*i. e.*, to the Theocracy), has returned to give glory to God." This return showed that his faith went out to Jesus for cleansing from the leprosy of sin. And he received what he, mutely, and by action, but most earnestly sought. "Arise," said Jesus to him, "and go thy way; thy faith hath saved (*sesooke*) thee." And with that word, which gave him present and eternal salvation, singing in his soul, the

man arose, and departed, perhaps, for his home, there to tell the wonderful story, there to muse upon the wonderful Jesus, until his dying day.

This was the only incident along the border line that is told. Having reached and crossed the Jordan, Jesus found Himself in Peræa. He may have passed through it previously on His way to or from Jerusalem, but He had not tarried. It was a province worth attention. It had been prophetically described as the region "beyond Jordan"—a phrase in use as early as the time of Joshua to indicate the region east of that river. It was the old land of Gilead. The district was about 60 miles long, and 20 wide, extending from the southern boundary of the Greek province of Auranites, the modern Hauran, to the desert south of the Dead Sea. It was generally hilly, and its mountain range, Mount Gilead, was like a massive wall, from 2,000 to 3,000 feet high, running along the horizon. The climate was very salubrious, and the soil, especially in the southern part, of marvelous fertility. Its rich pasture land had been famed from the earliest times as "a place for cattle" (Num. xxxii, 1). "The bulls of Bashan" were as famous as its "oaks." In olden time it had furnished two judges to Israel, Jair and the famous captain Jephthah, and one of the greatest prophets, Elijah. The population, now, though mixed, was sober, industrious, quite cultivated, and was far enough from Jerusalem not to be agitated by the fierce fires of passion raging around the Temple.



FOUNTAIN IN PEREA

It was in this province that John had begun, and for the most part had carried on his work; and here, but a short time before, had he been murdered. With him and his work the people generally were well acquainted; and from him had they learned of the expected Messiah. But Jesus, none had ever seen or heard, except those who, attracted by His fame, had gone to Galilee to see and hear Him there. But now this province was to be blest by His Presence and labors as Galilee had been. The movements and announcements of the Seventy would call attention to Him, and arouse public interest; and from the peculiar character of their journey, would give a new impulse to the prevalent Messianic expectation. And so great was the interest aroused, that by the time Jesus had crossed the borders into the province, great crowds began to follow Him, and the old scenes of months gone by in Galilee were recalled. The whole region was in a state of high excitement. Jesus taught, and they listened with deepest interest. They brought their sick, and He healed them, and the broken-hearted He made glad. His Peræan, like His Galilæan, ministry was most gentle, merciful and blessed. And as we trace its history we will see not only that it moved along on the same elevated plain that we found in the Galilæan, but, also, that to it are we indebted for some of His finest lessons, and some of the most charming incidents of His life. It was broken into two parts by His visit to Jerusalem at the Feast of Dedication in

December. The first part was not over four or six weeks long. But to it belongs what we have in Luke x, 25-37, to xiii, 35. And in it occurred His talk with a lawyer, during which He told the story of the good Samaritan, and with His disciples about prayer; His denunciation, at a Pharisee's table, of the Pharisees; His warnings to His disciples against hypocrisy; His story of the rich fool; and His first long talk about His own second coming. To it, also, belong His remarks concerning Pilate's slaughter of certain Galilæans, and His parable of the fig tree; His loosing a woman bowed down for eighteen years with infirmity, and His vindication of His conduct in doing this on the Sabbath day; His answer to the question, "Are there few that be saved?" and His reply to those Pharisees who warned Him against Herod. Then followed His visit to Jerusalem at the Feast of Dedication (Jn. x, 22-42); after which He returned to Peræa, about Jan. 1st, A. D. 30, when the second part of His Peræan ministry began, and continued to some time in February—about six or eight weeks. To it belongs what we have in Luke xiv-xvii, 1-10. In it we find another defense of His healing on the Sabbath day; His parable of the Great Supper; His address upon the self-denial required in disciples; His parables, to the scribes and Pharisees, of the Lost Sheep, of the Lost Piece of Money, and of the Prodigal Son; to the disciples, that of the wasteful steward; and to the Pharisees, that of Rich man and Lazarus. And His Peræan ministry

closes with an address to His disciples upon offenses, and forgiveness and faith. This was followed by His visit to Bethany, where He raised Lazarus from the tomb. And after this He went to Ephraim in Judæa, where He remained until the last of March, when He started for Jerusalem, there to finish the work given Him to do.

Continuing His progress, Jesus stopped in each designated locality, preaching and working miracles. Luke gives us this general fact, but mentions only those particular features which bear upon his main purpose. Shortly after entering the province the first incident given, occurred. The facts only are mentioned, not the time nor place. A certain lawyer, *nomikos*,* not a scribe (Lk. xi, 44-46), nor a teacher of the law, *nomididaskalos*, but a man who made Jewish jurisprudence a study and a profession, had heard, or heard about, Jesus' discourses. He did not relish, perhaps did not believe them. He determined to test (*ekpeirasoon*) the value of Jesus as a teacher, tried by his own standard. It does not appear that he had any malicious or other evil motive in his action, and clearly he had no deep, if any, personal concern in the matter. He rather wanted to show his own smartness, and test, perhaps, either the orthodoxy or the ability of Jesus. He stood up—the verb shows that Jesus was seated—tempting Him, and saying, "Teach-

[*The word is sometimes used as a single adjective; but it is also a title of a person (Tit. iii, 9, 13).]

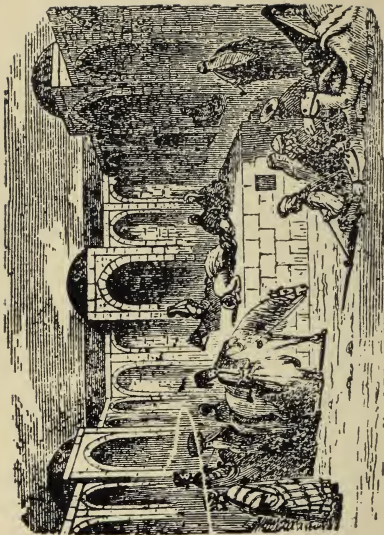
er (*Didaskale*), what having done (*ti poieesas*) shall I inherit eternal life?"

The question was evidently a great surprise to the Twelve, as is seen in the *kai idou, and lo, &c.* It seemed strange to them that one versed in the law should casuistically, and with a mere theoretic impulse, ask such a question.

Jesus saw through the man at once. He had no conception of sin, as the inward root of all sins, nor of guilt, as a transgressor of the law, nor of any need of forgiveness or of spiritual life. These thoughts lay wholly outside of his thinking. He believed that religion consisted in doing, and that by works a man merited, and after death received, eternal life. Of none of these things, therefore, did Jesus speak at all. The man had placed himself on the footing of the law. Out of the law, therefore, must he answer his own question. Meeting him on his own ground, Jesus said, "What (*ti*, this word relates to the matter,) is written in the law? how (*poos*, referring to the manner,) readeest thou?"

Promptly he replied, giving as his answer the words written on the phylacteries, and taken from Deut. vi, 5, "Thou shalt love The Lord thy God with all thy heart," the centre whence proceed the powers going forth in the "and with all thy soul, and with all thy mind (contemplative), and with all thy strength (will); and," adding words from Lev. xix, 18, "thy neighbor as thyself." A complete summary, this, of the law.

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An eastern inn.—See page 44.

It comprehended everything. True obedience springs from the heart, and is realized in the life. Godward, through the affections which make Him their supreme object; through the mind which constantly ranges through His works and His words; and through the will, whose energy is constantly engaged in the accomplishment of the Divine will. This is life, and it is love. And it flows out towards one's neighbor. It will place him, the neighbor, as before God, as one whom he will treat and regard as God does, who "maketh His sun to shine equally upon the evil and the good, and sendeth His rain upon the just and the unjust."

"Rightly," said Jesus, "hast thou answered. This do," in purpose and act, freely and wholly, "and thou shalt live." And this answer is most abundantly sustained by both the Old Testament and the New.* Only by obedience to the law can any one enter into Heaven. This is an unchanging principle. Grace cannot, does not, does not propose to change it. It stands, and must stand eternally. And grace only confirms, illustrates, and makes more glorious the fact, "this do and thou shalt live." Its aim is to put one where the law can be fully obeyed. But the man did not want to know, and Jesus does not tell him, that the obedience required, man as a sinner, could not give, and that, hence, grace came in, in order that this very obedience which he could not render might be

[*Lev. xviii, 5; Neh. ix, 29; Ez. xx, 11, 21; Rom. x, 5; Gal. iii, 12.]

rendered for him, is offered, and when received by faith is imputed to him; and that along with it comes a life which develops love to God and to man, and "love is the fulfilling of the law."

What could the man answer to this? He felt its force. Something in the looks or tones of Jesus, and especially the power of The Spirit with which He spake, pressed on the man's conscience the fact that he had not this love to God and man. He would relieve his conscience. He determined to justify Himself, that is, to get rid of the force of the law by putting his own construction upon it. So he asked Jesus, "And who is my neighbor?" How far does this word extend? The law is somewhat obscure. I would be clear on this point.

Jesus answered his question. And His words can convey but one idea to the simple minded reader; and that is, that all he tells actually happened. It was not a supposed, but a real case. Jesus did not here seek to tell truth under the form of a parable, but to tell an actual occurrence, and to let the fact be His answer to the question, "who is my neighbor?" And in this fact, which would show him the meaning of the word, the man could not but see that this is a law written by God in the heart, easily, hence, understood, and needing only honesty of purpose to understand and obey it. Taking up (*hupolaboön*, i. e., his question), Jesus thus answered it: "a certain man went down from Jerusalem to Jericho," about sixteen miles dis-

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tant. Part of the road is through a rocky, hilly defile, which was then infested with thieves, making it notoriously insecure. This man fell among robbers (*leestais*), who stripped him of his clothes, and so his money, and assaulted him with blows, and departed, leaving him "just as he was, half dead." But, according to the concurrence of events, as designed and controlled by God (*kata sugkurian*, here only in the N.T.),* a certain priest coming down that way, when he saw him, passed by on the other side of the road. Then a Levite came, and when he saw the wounded man he, too, passed by on the other side of the road. The man's nationality is not given. He may have been a Jew. If a Gentile, he would not have been recognized in any sense as a neighbor. But he was a man, a man lying in the road half dead. He needed help. How selfish religiousness would meet the case is seen in the action of the priest and Levite. It must attend the Temple services. It cares nothing for the man made in the image of that God whom it pretends to worship. It proudly passes him by. This shows that it loves not The Lord. Did it, it would have regard for His law and for His creatures.

[*The practical thought suggested by this is very important. Through a concurrence of events, natural in themselves, *i. e.*, not miraculous, and which God directs and overrules, He tests our character, tries our faith, and provides for our various needs. What blessedness, then, is it, to put ourselves wholly into His hands, desire to be guided wholly by His will, seek to live from, upon, by and for Him, and then going calmly on, trusting in Him, let come what may.]

Priest and Levite regarded not the man as a neighbor. They felt not called upon to trouble themselves about him, or to be at any expense because of him. But one man felt very differently. Him, the Jews regarded as a half-heathen. He was a Samaritan. He was on a journey. He might have excused himself from any interest in a stranger. He came where the man was. He knew not who he was. But he was, he saw, a sufferer. So, Jew or Gentile, he was his "neighbor." He saw God's image in him, and God's salvation in helping him. He felt towards him the most tender pity (*esplagchnisthee*). He acted at once. He went to him. He bound up his wounds, pouring in oil and wine. He lifted him up to, and set him upon, his own beast; and, walking by his side to hold him on, he brought him to a house or caravansary (*pandocheion*)—a house put up along the roads in the East, for the lodgment of travelers—and there he, himself, took care of him. And at daybreak the next day, as he was about to depart, he took out of his purse two denarii (a Roman silver coin, each worth about 15 cents,) (a laborer's wages for two days, Matt. xx, 2), and gave them to the man that had charge of the kahn, telling him that if he had to incur any additional expense he would pay it back the next time he came that way.

What a masterpiece this sketch! What a grand man, this Samaritan!

"Which now of these three, thinkest thou," said Jesus, addressing the lawyer, "was neighbor to him that fell among the robbers?"



"A CERTAIN SAMARITAN, . . . HAD COMPASSION ON HIM."

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THE GOOD SAMARITAN.

The lawyer would not take the hated name, Samaritan, upon his lips. But as but one answer could be given, he gave it: "he that showed mercy." The suffering, the helpless, every one simply as such, are all our neighbors. Neighborliness is shown in giving to the needy relief.

Then said Jesus to him, "Go, and do thou likewise." Not, do this, and thou shalt live: for beneficence cannot give life nor salvation. But do this way, and thou shalt show that thou hast learned who is thy neighbor.

The next incident shows how steady, as strong, in Jesus was the prayer impulse, and what was His frame of mind on this royal progress. Once more the fact appears that prayer was the atmosphere in which He lived. He was in a certain place praying. The Twelve were reverently silent while His Father was listening to Him pouring out His soul to Him. They had been aware from the first that He was a Man of prayer. But now something in Him led them specially, the first time they had, so far as the Narratives show, ever presented such a request, to ask Him, soon as He had ceased praying, "to teach them to pray as John had also taught his disciples."

The very form of the request shows that they referred, not to prayer generally, but to some special feature of it. This seems clear, further, from Jesus' reply—the beginning of which was a repetition of the model which He had given in His code for "the King-

dom of the Heavens.” And in His answer, which shows the *what* and the *how* of prayer, all, save the petition for forgiveness, came or could have come from His own consciousness. “When you pray (*proseuchesthai*,” the verb expressing the adoration and prayer-posture of the soul,) said He, “Say (*legetee*,” the verb expressing the audible utterance,) Our Father, &c. Countless thousands of times has this prayer been breathed from the lips of lisping infancy, prattling childhood, vigorous manhood, and old age. It stands in spirit and form wholly alone in all literature. Brief, simple, rich and exhaustless in thought, it is simply perfect. It contains in epitome all that ever has ascended, now ascends, or ever will ascend from human lips in prayer to God. And regarded as a whole, it contains but one thought—the desire for the Kingdom of God. This thought is conceived in two relations: (a), God’s relation to man, and this, as seen in the “Thy,” speaks of His riches; and, (b), man’s relation to God, seen in the “us,” and this speaks of our poverty. And the whole prayer shows, as it rests upon, the wonderful fact that The Sovereign of all is a living, freely working, personal God, who executes His purposes through the petitions of men, and allows Himself to be entreated in, and be voluntarily overcome by, prayer. It can come truly, only from childlike reverence and confidence blended with love for others. It is filial pleading from beginning to end.

It opens with, “Our Father who art in the Heavens.” This was a wholly new thought. The Jews adored The Creator as God, but never as Father. They regarded themselves as servants of Jehovah, but not as

His sons. And the term itself, which, as applied to God, is rarely found in the Old Testament,* is employed in reference to Israel as a nation, and, as nationally, or personally considered. Very great, then, was the revolution which began in human thinking when Jesus used this invocation, embodying those ideas which He first put therein: (a), an elevation above what is earthly and transitory to what is Heavenly and enduring; (b), the consciousness of sonship-relationship to The Eternal, and the right of access through this relationship to Him for supply; and, (c), the community of feeling with all who thus approach, or are, in the Divine Mind, embraced in the relationship comprehended in the "our." "Hallowed be Thy name." The "name" of God is not only all that by which He makes Himself known, but, also, that conception of Him which is held in the consciousness of the worshipper—His reflection in the soul. And the point of the petition "make and regard holy" (1 Pet. iii, 15), is, that the light of truth as to God's adorable Being may so shine in the soul that every thought unworthy of Him may be banished, and that the mind may be constantly and only filled with the right conceptions of His adorable character. And this implies that self-emptiness, and that love for God and His cause which can come only with the spirit of a son whose personal supplication is blended also, as one only of the family, with brotherly

[*Ps. lxviii, 5; ciii, 13; Is. lxiii, 16; lxiv, 8; Jer. iii, 4, 19; xxxi, 9.]

intercession. "Thy Kingdom come (*elthetoo*, aorist)," a word which embraces the whole series of historical facts necessary to its actualization, is the longing of the son for that condition of things as it regards the Person, Humanity and the cosmos, in which the next petition, "Thy will be done in* earth, as it is done in Heaven," becomes a profound and universal reality.

Thus far the prayer regards only the things of God. The soul has found its true center. The man is more occupied with his Father than with himself. He much more greatly desires His glory than his own honor. He is more concerned with the coming of God's Kingdom than with his own advancement. His Father he loves. Him he would have known and loved by every one. His earth he longs to see restored to its true place in "the Kingdom of the Heavens." Him he would serve wholly while he lives. And that he may live to serve, he asks Him for the supply of his bodily needs. In this, so in all things, he would be, like Jesus was, like all His animate creation is (Ps. civ, 27), wholly dependent upon Him for supplies, live by faith daily upon Him for food. "Give us (*didou*, pres.tense, expressing constancy in the dependence, petition and supply,) the (*tou*) bread for the need of our life" (*epousion*, *epi*, upon, or sufficient for, *ousia*, existence, in contrast with *periousion*, beyond that need.) It is the bread of our individual allowance, as in Prov. xxx, 8, LXX. And give it *kat' heemeran*, according to the day, that is, according to the needs of the day.

[*It is "in" in the E. V. But in the Greek in both Matt. and Luke it is *epi*, on, or upon.]

When this faith is exercised this supply comes; and this lifts us above all care for the day. Then, to give quiet as to the past, we have, "and"—the *kai* showing the close connection between the two thoughts—"forgive us our sins, for also (*kai gar*) we forgive every one that is indebted to us." This condition presupposes the consciousness of daily sins and the need of daily pardon in order to daily fellowship and service. It rests its plea upon the sovereign pleasure of God to forgive, and rests the argument of entreaty upon our own conduct in our own humble sphere. And the plea is very absolute. We do forgive every one indebted to us, money debts, if the debtors are not able to pay, and all other trespasses. And for (*kai gar*) that we do this, how much more wilt Thou forgive us. But quiet of mind and conscience as to the past and present would not be complete without quiet as it regards the future. We are liable to yield to temptation, and fall. And this is the point of the next petition. The verb, *eisenegkecs*, *lead*, signifies in classical, as in New Testament Greek, to bear, or to bring into. It imports an active agency in effecting the object, and when it governs the accusative of the state or condition of the person, it means "to lead into." It imports the active agency of God, as really as do the verbs, "give" and "forgive." It is a petition given us by Jesus, who Himself was led up of The Spirit into the wilderness to be tempted of the devil, who knew what it was to be led into the position

where temptations assail, and who, knowing our weakness, out of his own experience framed this petition for us. Not want, nor even the enmity of the world, but temptation is that which we have most to fear. But it never could exert its power upon us were it not for the giving way of faith. And since this may give way, and we fall, and since every trial is a place of temptation, most pointed is the petition: "Lead us not into temptation; but deliver us from (*rusai apo, rescue from*)."

The verb is, as a general term, "snatch us from danger." And, as a military term, it expresses deliverance of a prisoner from the hand of an enemy. So, here. It is not a petition for deliverance from evil, for sin can be active only from temptation. And temptations come, whatever be the instrumental cause, from the Tempter. He did get hold of Peter, who was rescued through Jesus' intercession. And this part of the petition respects not the temptation as presented, but as yielded to. If such a terrible calamity should happen, *rusai apo, rescue from, tou poneerou, the evil one* (Matt. xiii, 19, 38).

Then follows that word which shows that the teaching here relates, not to ordinary, but to extraordinary, prayer, to meet a sudden and extraordinary emergency. Addressing each of the Twelve ("which of you"), and thus bringing what He is about to say to each heart, He gives a case. A friend comes unexpectedly to you at midnight. He is hungry, and you have nothing to give him to eat. You, to provide for his needs, and

seeking no personal end, go to a friend of yours and ask him to lend you three loaves, *i. e.*, a full sufficiency, of bread; telling at the same time the reason for your untimely call. The necessity upon you to make the request is the imperative need of your friend. It is midnight. The one you call upon is in bed, so is his family. He does not want to be disturbed, and he tells you so, giving his reason: "the door is shut, and the family are in bed." His objection is not to the giving of the bread, but to the giving it then, "rising up," and so disturbing the whole household. The request because unseasonable is unreasonable. Mere friendship fails to gain an answer. But that importunity which regards neither time, place nor person (*anaideia*, *perseverance* in its highest and unreserved energy,) obtains the bread. So, during the night time of My absence, when, at any time, and no matter how unexpectedly, a friend of yours comes to you hungry for the bread of life, fear not at once to go, in the prayer of importunity, and make known the needs of your friend. "And I say unto you, Ask, seek, knock." For every one of the children thus asking, seeking, knocking, under such a pressure as this, will not be turned empty away. He gets what without such a prayer would not be given. Jesus knew, and said this from His own experience. It is The Father to whom He prays. He asks what The Father cannot refuse His child. The filial and paternal relationship and the object and importunity of the prayer make

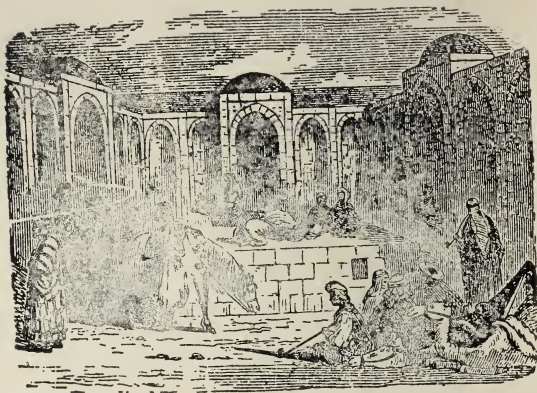
success certain. No father will, to a child asking bread, transfer from hand to hand (*epidoosei*) a stone, nor a serpent if he ask a fish, nor a scorpion if he ask an egg. And if you, finding yourselves evil (*huparchontes*) know how to give good gifts to your children, how much more will your Father give direct (*dosei*, not *epidoosei*, *transfer*, &c., as in case of an earthly father and child,) The Holy Spirit to them that ask Him—*i. e.*, for use in cases illustrated by the case which He (Jesus) had just given.

Whether on that day or on one of the near succeeding days the next incident occurred we know not. But it could not have been long after when Jesus was invited to a morning meal in

A Pharisee's house. } This is somewhat strange.
 Lk. xi, 37-46, 52-54 } Once, while in Galilee, Jesus
 } had been thus invited by a Pharisee.* But this was before the hostility of the party had been consolidated against Him. This man must have surely known how Jesus stood with his sect. The invitation might imply genuine hospitality, or a desire to have as a guest One so distinguished as Jesus was; as it surely does imply that, from the absence of any collision as yet, the Peræan Pharisees had not the same personal bitterness against Jesus as that which actuated their Galilæan brethren. Not impossibly it was the Sabbath, and Jesus may on that morning

[*Lk. vii, 36-50. See Holy Life, Part III, pp. 328-333.]

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an eastern inn.—See page 44.



Reclining at Meals

have addressed the synagogue. Luke says that the invitation was given "while," or, perhaps, just after He was done "speaking." And his *en de too laleesai*, as *He spake*, does not refer to what just precedes in his narrative, but to what occasioned the invitation. If it respects the context, He was addressing "the people" gathered thick together to hear Him, and He was telling the Peræans what He had already told the Galilæans as to "the sign of the prophet Jonah," and as to the necessity of having the eye single so that the whole body might be full of light. The Pharisee struck with what He said, wherever it was spoken, invited Him to a morning meal.* This, on the Sabbath day was taken immediately after the morning service. Jesus accepted the invitation. Prominent persons, among them lawyers and scribes, were invited to meet Him—all, perhaps, as they left the synagogue.

The meal would be like all on that day cold, but good. The provision was abundant, and in variety. It, as described in the Rabbinical writings, included various kinds of meats, fish, vegetables and fruits. Fish was never wanting, nor was bread, which was an indispensable of every meal. Wine mixed with water was the usual drink. And when all the guests were at the table, the head of the house, or the chief person present, gave the thanks, and asked the Divine bless-

[*It was *ariston*, not *deipnon*. Luke distinguishes the two, xiv, 12. And the verb, *aristaoo*, was never used in classic Greek of the dinner: Liddell and Scott, *sub voce*.]

ing, always spoken in the Hebrew language, and responded to by the "Amen" of the company.

When the guests reached the house the religious rite of "the washing of hands"—a rite which we have already described,* was observed. At the morning meal each guest repaired by himself for the prescribed ablution. This, it was observed, Jesus did not do. Cleanliness must have been closely allied in Him to holiness. But against this religious rite, absorbing so much as it did the energy of its devotees, and lowering as it must have done the moral tone, and diverting men's minds from all thought of purity of heart to the observances of childish trivialities, Jesus had protested from the first. Entering into the house, He reclined at the table as He was (*eiselthoon anepesen*). This, the host observed with a surprise which he in some way expressed. He marvelled that He had not washed before eating. He regarded it as a breach of tradition, and of decorum, and may have felt sorry that he had invited Jesus into his house.

How he expressed his astonishment we are not told. But by it he violated the duty of true hospitality, politeness and benevolence of feeling. And this act of rudeness merited, as it received, a righteous rebuke. It was a case in which common decorum must yield to the higher duty. And loftier far than the resentment of a personal affront—which Jesus' character forbade the use of—was the severe denunciation that

[*See Holy Life, Part IV, pp. 258, 259.]

followed. The sacred "must" belonging, as we have seen, to Jesus' mission, forced from Him those terrible words which exposed the hypocrisy of the Pharisees as a body, and was personal only in so far as self-application made it so. While in Galilee, He had shown to the Pharisees there, and to those present from Jerusalem, how their traditionalism traversed, and was destructive of the Law, and how defilement came not from the "without," but from the "within."* Now He showed that it was destructive of all true purity and spirituality, and of the principle underlying the Law. "Now," and now always, "you Pharisees make clean the outside of yourselves, as you do of your cups and platters, but"—contrasting the interior of their persons with the outside of their cups—"your inward parts, your hearts (the very place where your Scriptures say God desires truth, Ps. li, 6,) are full of rapacity (*harpagēe*, the seizing of gain wickedly,) and wickedness (*ponēeria*, the inner corruption whence the outward acts proceed). Ye fools! did not God make that which is within, the soul, at the same time as and with the body? You try to separate that which is in the very nature of things inseparable, and then suppose that if you purify the body that will render the soul, full as it is of sin, acceptable to Him! Rather than giving all your thoughts to "hands-washing" lest you should be defiled by touching food with unwashed

[*Matt. xv, 2-12. See Holy Life, Part IV, pp. 263, 264.]

hands, and at the same time allowing your inward parts to be full of clutching, give alms of that which is within (*ta enonta, the contents of the vessels*), to the poor, and lo (the “lo” indicating the surprisingness of the change), all things are pure, *i. e.*, the opposite of defiling, to you.” It is selfishness, not unwashed hands, that is pollution in God’s sight.

Jesus pronounces “woes” } Then Jesus followed in
upon the Pharisees. } a series of “woes” upon
the Pharisees, which He
afterwards repeated to the Pharisees in Jerusalem. As they will there come before us, we now pass them by, save only those features which are peculiar to Luke. One is the unconscious contagious influence for evil which went forth from them. Graves, level with the surface, give no indication of their existence. Persons walking over them are not aware of them, nor of the ceremonial defilement thus contracted (Num. xix, 16). So the Pharisees were unsuspected moral graves, sending forth, to those affected by them, a morally defiling influence.

This word called forth a mild protest from a lawyer present—not against Jesus’ denunciation of Pharisaism, but against His phraseology, which included the lawyers. These, who knew well the hypocrisy of the Pharisees, regarded themselves as a kind of higher order, a learned aristocracy. They prided themselves as experts in the Law. And this man supposed, as his words, “Teacher, saying these things Thou up-

braided us also," plainly shows, that he could overcome Jesus, and stop His talk by the sublime audacity of supposed superiority.

But his effort was a failure. Jesus at once gave

Pronounces "woes" } him clearly to understand that
upon the lawyers. } He condemned the whole system of traditionalism. "Woe unto you, also, lawyers," said He. You are masters of the law. You expound, but you do not practice. You lay enormous burdens on men, which you will not yourselves touch with one of your fingers. You secure to yourselves exclusively the interpretation of the Law, and it you so bury under your interpretations that you have taken away the key of the knowledge of the living God revealed in it. Into that knowledge you entered not yourselves. And those entering in (*eiserchomenous*, the word indicates the readiness to go through the letter into the spirit), seeking to pass into the inner temple of truth, you hindered or forbade. Thus have you, by your cruel despotism, kept the living knowledge of the living God from the people.

Word to all the } Then He told all present what
guests present. } a terrible reckoning, and why,
} would be required of that generation, and how on it would fall that storm of righteous wrath for all the innocent blood shed from the time of Abel which would overwhelm civil and religious institutions alike in one common ruin. And as

word after word fell from His lips, the solemnity and terrible earnestness of His manner and the terrible truths in His matter appalled the guests. They could say nothing. Anger enraged them, but conscience and the dread of Jesus hushed them. They allowed Him to depart in silence. But scarcely had He left before they consulted together how they could retaliate. And that arranged, they, perhaps, on the next day, sought Him, and lying in wait that they might get something out of His mouth with which to accuse Him, they began to urge Him vehemently, and to provoke Him to speak of many things. And this He did; but not what they expected.

Luke xii, 1-12. } Their attack—*en ois, on which,*
 } (vs. 1,) *i. e.*, the action of the scribes
 and Pharisees—had drawn together immense crowds. They surrounded Jesus, who was attended by the Twelve, the other disciples who had journeyed with Him from Galilee, and, perhaps, disciples which He had made in Peræa. The crowds sympathized with, perhaps, shared in the hostile feelings of, the Pharisees. Their attitude was threatening. And the little company lost in the vast mass were intimidated. The Pharisees were in a furious rage. Jesus was perfectly calm and self-controlled. He looks at His timid followers, sees the temptations to which they are exposed, and, in great words which show that His courage rises sublimely high, gives the cry of onward, onward to

Word to His disciples in the presence of the threatening crowd. } victory.* “Before all, beware ye,” said He, “of the leaven”—here, the emblem of the active assimilative power of evil—“of the Pharisees. This is hypocrisy” which diffused itself throughout the whole system of Pharisaism, and which is the meanest, as well as the wickedest and most antagonistic of things against the truth and reality which are fundamental facts in the Kingdom of God. Nor does it gain in the end. It is self-deception. “But” (*de*, adversative,) there is nothing concealed simultaneously with its being said or done (seen in composition, *sugkakoluenmenon*,) that shall not be brought out from concealment (*apokaluphtheesatai*), neither hidden, that shall not be known—evil as well as good, little as well as big. The hypocrisy shall be exposed, and with it the hollowness and rottenness within. And then shall the whole colossal power built upon it crumble into dust. Because of this (*anth'oon*, as in i, 20; xix, 44), *i. e.*, because nothing is hid that shall not be known, those things which ye have spoken in darkness, shall yet be

[*The differences between this and kindred remarks in Galilee (Matt. x, 18-20), are quite marked. There, it was a warning prediction, here, a comforting assurance; there, addressed to the Twelve, here, to the Peræan disciples; there, told to speak out openly, and without fear, what they had learned privately; here, not to be afraid of any consequences from the bringing to light of what had been privately spoken. So throughout all the Peræan discourses the reader can trace, if he examines, differences from the similar or the same words spoken in Galilee which will show him that they are not mere repetitions, or words taken by Luke from their historical position in Matthew.]

heard in the light, and that which hitherto you have spoken in the innermost chambers (*tameiois*) in contrast with the public room, shall be proclaimed from the flat roofs, *i. e.*, be given the greatest publicity. The Pharisees' hypocrisies shall be disclosed to their fall, but the truths which hitherto you have learned and have spoken in unknown and obscure corners shall be told out everywhere. You, My disciples, not they, are to become the teachers of the world." And the rhythm of the sentences, as well as of those that follow, indicates the elevation of feeling arising from the grandeur of the thoughts with which the words were spoken.

This word assured the success of their cause. But a threatening crowd was around them; and on the day before, probably, He had said, that some of them would be persecuted, and others slain. These things, hence, were enough to fill them with fear. So He goes on with words of wonderful encouragement: "Tell out everywhere what you have learned, My friends"—how tender the form of address!—"and be not afraid. Your body may be killed, but that is all that men can do. Fear them not, then; but fear Him, God, who after He hath killed, hath power to cast (both soul and body, Matt. x, 28,) into hell (Gehenna)—a most emphatic declaration of the separate and immortal existence of the soul. Let reverential and holy fear of Him fill your soul to keep you from all fear of man, and from all compromise with any error. For He is

your Protector. Sparrows are an insignificant bird. But they are ever in the view of the Divine omniscience. The very 140,000 and more "hairs of your head," some of which we lose every day, "are all numbered. How much more important are you than these sparrows? You have nothing, then, to fear."

He then followed with words about confession and denial of Him before men, about the unpardonable sin, and about the conduct of His followers when brought before synagogues and Gentile powers—subjects which we have already studied.*

Lk. xii, 13, 14. } That discourse was the occasion
of one of those silent testimonies
to the power of the Personality of Jesus, more than
one of which has come before us. The incident which
shows this, shows also how largely public attention was
turned to Jesus—a fact which always enraged the
Pharisees. It reveals afresh the way in which Jesus con-
ducted Himself in regard to the external relations of
civil and political life. Coming as He did, not as a
judge in these things, but as a Redeemer from sin,
He wholly refrained from all such interference, and
mingled no more with the social affairs of the Jews
than He did with the political affairs of the Romans.
The external would He reform and set right by set-
ting right the internal—a nobler and a sounder way.
Upon these principles He acted now. A stranger in

[*Holy Life, Part IV, pp. 26-30; 172, 173.]

the crowd, who now heard Him, most probably for the first time, judged from the tenor of His discourse that He was set against all oppression and wrong. In this he judged rightly. But he was brooding over his own personal wrongs. He thought Jesus would compel his wrongful and injurious brother to give him his rights, and thus bring the family strife to a happy conclusion. Improving a moment of silence he, without giving any of the facts in the case, simply asked Jesus to say to his brother to divide the inheritance with him.

A request most unseemly, and wrong. It was a desire that Jesus would give the weight of His holy influence on his side of a question with which the established tribunals were competent to deal, and which the Jewish law of inheritance defined so clearly, that if his claim was just there would be no need of appeal from the law. No wonder Jesus at once dismissed him with an absolute refusal. He could not touch any matter belonging to a sphere wholly outside of His mission, nor put Himself in the place of the powers that

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|---|--|
| Word to one whose request showed covetousness. | } be. "Man," He said—the word expresses no person- al disrespect,—"who?" |
| | |

neither God nor man, "made Me, *dikasteen*, a freely chosen umpire" (Acts viii, 25, 37), deciding the matter, or "*meristeen*, a divider," carrying the decision into effect, "over you." He had no authority to interfere.

But apart from this, the question was the very last

one to awaken any responsive chord in Jesus. Rich indeed, He was. He had the resources of all creation at His command. But He never used them on His own behalf. He could travel on foot, know what it was to be hungry, and live on the plainest fare. But the riches of His liberality knew no bounds. We could well know how such a question would affect one so self-forgetful as He, and with what firm decision and conscious authority He would speak of such a love of acquiring and possessing as that which animated that man. The man was as covetous to get, as his wrongful brother was to keep. He wanted Jesus to use His influence and authority to help him to get what, though veiled under the plea of "his by right," he wished to get only because he was covetous. That was his only motive in his request. Jesus' aid in helping him to get more was the only need he had for Him. Covetousness had repressed all sympathy with spiritual realities. The subjugation of his life to earthly things was complete. No wonder Jesus answered him as He did.

But the subject thus introduced was too important to be quickly laid down. Acquisitiveness is one of the most striking features of "the flesh," and one of the great principles of the course of this evil world. It, itself, is sin. It leads to sin. It is a most dangerous and destructive principle. The love of acquisition engrosses the mind and heart, drives out all thoughts of God and higher objects, and keeps one

wholly unready for Jesus' coming—the subject on which He presently spake. And what folly it is to lose the Kingdom of God for things that you cannot use, or that perish in the using. He, therefore, to

Word against covetousness; { all present, this man
addressed to all present. { included (*pros autous*,
unto them), spake a

most solemn warning word against this sin, as He had just spoken to His disciples His solemn warning against religious pride and hypocrisy. “See,” said He, “and guard, each one of you, yourselves (*phulas-seethe*, pres. imp. middle,) from all covetousness, or the desire of having more. Because (*hoti*) not in the superabundance, the surplus beyond need (*peresseuein*) is life (not *psychee*, but *zoee*, true, essential life,) to him (*autoo*, Cod. Sin.,) from his possessions.” This desire for the superabounding rests upon the false and foolish trust in the earthly possessions as conducive to happiness. But they cannot give happiness, nor can they guarantee continuance either of themselves or of life. And that life while it lasts is no part of property subject to one's control, and is sustained by that which it needs and uses, not by the superabundance. This forms no part of one's life. He may never need it. He will have to leave it. And one who possesses it not, but lives on daily supplies, may live longer than he. Why, then, long for what you do not need! Especially, since out of earthly goods in themselves considered, nothing higher or spiritual can flow.

To illustrate this great living principle, Jesus gave The story of the Rich Fool. { a life-story,* which He would have us all deeply to ponder. The place (*chora*, not *chorion*, *field*,) of a certain rich man brought forth most bountiful crops, the result of his energy and care. The soil was good, and to its cultivation he gave the whole of his thought. As he looked with complacent eyes over his broad fields waving with luxuriant returns, promising a large increase at harvest to his riches, and prospectively a steady increase year by year, he discussed within himself the question, What shall I do, because I have no room where to bring together my crops (*karpous*, *fruits*, *i. e.*, of my industry). He had superabundance, but not contentment. He thought not of God, nor of doing good by supplying others' needs with his superabundance. So he was anxious and perplexed. He had more than he could well take care of, but he would hold it all, and would get more superabundance. A modern fool asks, "in what shall I invest my surplus?" He asked, "where shall I store my goods?" And in the self-deceit of the falsest hopes, he said, "I will pull down my barns, and build greater, and there will I store my produce and my goods." (*genneemata kai agatha mou*.) So decided his proud, covetous, God-forgetting and poor-despising heart—a confession this that he had not found the long

[*Luke calls it a parable. For definition of this term see Holy Life, Part IV, pp. 68-70.]

sought-for contentment and rest which he expected to find when his new barns were finished and filled. Then, turning to his soul (*psychee*), the seat of the sensibilities and affections, he, with it, holds a soliloquy. Addressing it as "my"—a word which, with "I," is constantly on his lips—as if it belonged to himself, and as if, because not yet at ease, he would support and encourage it, he said, "Soul, take ample leisure and repose (*anapanou*), eat, drink, and be merry"—reveling is his ideal of life! "No more shalt thou have need. For thou hast many goods—these be counted as food for the soul!—stored away for many years." His soul's food he puts into barns! But does this superabundance guarantee life for these many years?

Thus said he to himself. But he has not so many hours to live as he had imagined years. God's judgment is the reverse of his own. With awful suddenness, and in an action louder than words, God said unto him, "This night of thy pleasure and proposing shall they require (*apaitousi*, an indefinite form as in vs. 48, xiv, 35,) of thee thy soul," which thou wouldest make merry on grain, and shut up in thy new barns. What a picture! Falling asleep satisfied with great harvests, and awaking beyond this world, and under the eye of that God who had not been in all his thoughts! And in and after that awful hour "whose shall be those things which he has provided? Not his own. For of them all, he carries nothing away. "Thus," and this is the impressive word with which



"I WILL SAY UNTO MY SOUL . . . TAKE THINE EASE, EAT, DRINK, AND BE MERRY"

Jesus closes this narrative, "is he who gathers together treasures (*theesaurisoon*, the verb indicates the labor and care necessary to do it,) for himself," as the center and object, and for his own earthly enjoyment, and is not rich (*ploutoon*, *rich* in actual possessions,) toward God—rich in faith and love, in labor and regard, as to Him. Setting the affections on Him, and so on things eternal, such hold and use property to promote the temporal ("he that giveth to the poor lendeth to The Lord,") and eternal welfare of their fellow men. He who lays up treasure for himself obtains nothing for himself, and at last loses with all both his soul and himself. But he who lays up treasure in Heaven, has that which death cannot take away. In being rich towards God, he really is becoming rich for himself, for the soul, the "I," after all is the man.

An emphatic word of warning, this, and a solemn one against the sin and danger of covetousness. With all the uncertainty of life, it is folly to spend one's life in laying up treasure for himself—for its own sake, or for sensual gratification. This man's vocation was a necessary and an honorable one. And had his heart been right with God, it would have been full of gratitude. He accumulated wealth in producing the necessities of life. Nor is there any intimation that he wronged or injured any one in his pursuit of gain. But his object in life was acquisition of wealth. For this he gave up all the thoughts and affections of his true life (the *zoeee*.) to the creature. In posses-

sions he placed all his confidence. To them he gave that soul which should have been devoted to the spirit. Increase of wealth, ease, merriment, these were the man's all-engrossing objects in life. And the one single word which, after he has been hurled from his place and whirled, in an instant, out of the world, the one single word which Jesus stamps upon his tombstone is "Fool!"

Having given, in this narrative, a series of weighty facts which those who heard it could never forget, Word to His disciples. { Jesus turns from the man and the crowd to His dear disciples. In them was at least the germ of a living faith; for believers only could have appreciated, and alone have understood, the truths which He proceeded to give—truths of the most practical character, of the highest and of lasting importance. The interruption of the man had led Him this way; and the light in Him flamed forth brilliantly upon the world's darkness, reproving it, and marking out the pathway for all His followers.

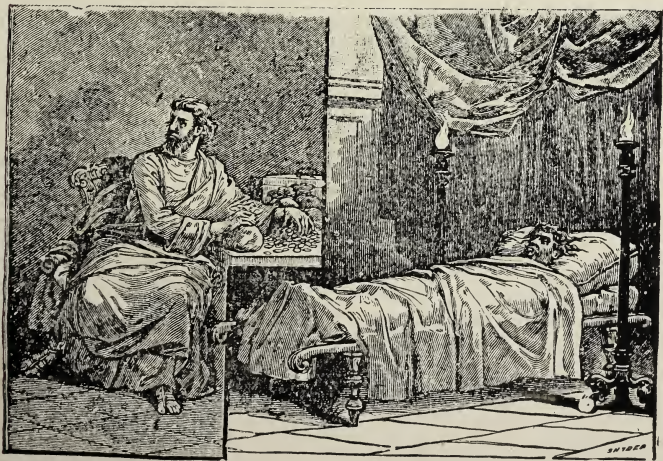
"Therefore I say unto you," He solemnly begins, "*dia touto, on account of this, i. e.,* of the great folly of false confidence in riches, and of accumulating wealth as an end, and of the eternal contrasts between 'heaping up riches for oneself' and being 'rich toward God,' 'disquiet not yourselves by anxious cares about your bodily life.'" Why does He say this? what does He mean? Why do men make the acquisition of



THE RICH MAN CANNOT FIND ROOM FOR HIS FRUITS.



HE BUILDS LARGER BARNS.



HE DIES.

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possessions the object of life? Either to have that which will gratify all their fleshly desires, or to be lifted above the fear of want. In both the same heathenish spirit breathes. With most of Jesus' followers then, as always, the question was not what to do with superabundance, but how to meet daily needs? Hence, the temptation was not so much to covetousness, as to anxious cares. The occasions to temptations respecting such anxieties are constantly occurring. Whatever the occasions, the anxieties are needless and fruitless. And though not in the same degree they are as like destructive to faith, contentment and holiness as is covetousness. Do not allow them, said Jesus. In quietness and confidence shall be your strength (Is. xxx, 12).

But this "take no thought" must not be confounded with that light-mindedness that careless and thoughtless indifference which is allied to indolence and shiftlessness. This, Jesus' habits of frugality and economy show. And if care was not felt, it could not be a burden to be cast upon The Lord in prayer. But it is that care which is separated from all faith in, and love to God, that care which feels that all depended upon the care alone, that makes provision for the body the one object of life; this it is that Jesus is speaking about.

Having told His Peræan followers what He had already told His Galilæan, He gives as His reasons, part of His Sermon on the Mount—new matter all of it to them. "The life (*psychee*) is of more value than

the food and clothing," which are its servants, and which the body requires—a great fact which the natural man, in making the food and raiment more than the life, regards as foolishness. "Consider," He went on, drawing an illustration from the field of God's activity, "the ravens," those flying, perhaps, at that moment over their heads; "they sow not, nor reap. They build not storehouse nor barn." They are not weary nor worn with restless toil and anxious forebodings. And God feedeth them. Is He not, then, a far surer and stronger support for a daily supply than any superabundance can be? In how surpassingly higher degree are ye better than the birds? Consider the lilies," perhaps in abundance in sight, and pointed to, "how they grow." They give themselves no care. "They toil not, spin not." Yet they make an enormous increase, "and Solomon in all his glory (2 Chron. ix, 15,) was not arrayed like (not a clump, but) one of these." They are grass, you are men. Your anxieties cannot hasten your growth, how much less confer advantages of higher value. But "if God so clothe these lilies which live only a brief time, how surpassingly more will He clothe you, O ye of little faith?" Thus, from the glorious field of nature, in which Jesus found such delight, did He draw illustrations of His theme. He had created birds and flowers, and had made them symbols of the fatherly care of God, and He now made them preachers of most consolatory truths. Birds have, so should you have, entire confidence in

God, your Heavenly Father, as to this life. Anxious cares belong to men of the world who have not, as you have, faith in God. Aim not, then, at an anxious gathering together of superabundance. Disquiet not yourselves about the necessities of life. God is your true Support. He cares for you. He has provided for your eternal well-being, the greater; will He not, then, provide for your body well-being, the less? Is He not your Father? Why, then, disquiet yourself?" And in this, as in so much, Jesus spake out of His own daily experience. Put Him, then, between your heart and your circumstances, and these cannot disturb you. Do not seek, as life's object, even with a healthy seeking (*zeeteite*) what ye shall eat and drink; neither be ye of doubtful mind (*meteeorizesthe, be like a meteor*).^{*} This verb says, "don't take flights of fancy, and so create imaginary necessities. Don't be uplifted, aiming or seeking after great things (Jer. xiv, 5). This makes you discontented with the reality. Let your wishes be moderate, and your heart will be contented. "For (*gar*) all these things do the nations of the world seek after, with an unhealthy and excessive seeking (*epizeetei*)." Yea, and the word is not so much a command as an exhortation, if there be any danger of attachment to earthly possessions, or if they be a

[*The verb, *meteeorizomai*, is found in Josephus and Philo, in the sense of "being in a doubtful mind." But it is used in the Septuagint twenty-five times, and in the Apocrapha seven times, in the sense of "uplifted." And the context shows that this is the meaning here.]

burden, give them up literally, and entirely, for the highest aim. For, not the transitory, but the eternal, must be the sole object of endeavor of every member of Jesus' flock. A very exalted and exalting position. It gives, it alone can give, the outward act of non-seeking or self-dispossession of acquisitions any vital significance.

Thus Jesus swept away all false seeking. This leaves one object only as the one worthy of the believer's chief attention: "Rather seek ye only the Kingdom of God." It is yours, personally, already in the good pleasure of your Father. It will be yours actually by and by. But now seek its extension and coming, as the object of life, and "fear not" while you do this—the verb regards anything that may hinder seeking—for "your Father knoweth that you need all these things, and they shall, while you are seeking the Kingdom, be added unto you. And, little flock," the term "little" suggesting its smallness then, in these immense crowds, and ever after in the world; and the term "flock" suggesting that they are sheep in the midst of wolves, Matt. x, 16: "it is your Father's good pleasure to give you the Kingdom;" and so your seeking can in no case be fruitless.

Then, moving to the extremest limit where faith as to supply can be exercised, and speaking with a heavenly enthusiasm which glows in His words, and which reveals His holy disdain for those earthly accumulations in which the natural man places his supremest

delight, He goes on, "sell that ye have, and give alms, &c." This, as the connection and form of the verb show, is not a positive command, but a summons, in which is a word of strong encouragement, to the exercise of the highest faith and noblest love: such a faith as Habakkuk experimentally knew (Hab. iii, 17, 18), such a love as regards doing good to the needy as a God-like duty (Is. lviii, 7), and which, where needed, subordinates to its purpose all of one's possessions. The two passages in conjunction teach unconcern about acquiring, followed by God-like employment of the acquisitions. The words are a call to the release-ment of the heart from bondage to the world, to the getting rid of whatever would bind to the earth, or hinder in any way in the heavenly career. It is a call to walk, not like the worldling. He seeks only ease and pleasure. He is anxious only about the interests of the body, and about getting along well on earth. But "the sons of the Kingdom," "the little flock," the ones whom Jesus is addressing, them He calls upon, as imitators of God, to exchange their earthly into heavenly treasures; and in thus doing provide for themselves money bags (*balantia*) which get not old, treasures inexhaustible (*anekleipton*) in the Heavens, where no thief approaches, and no moth corrupts. This makes one "rich towards God." This puts the treasures where the heart can feed upon them without injury. Yes, and follow them, too. "For where your treasure is, there will your heart be, also." A word

rich and profound. It discloses the deepest knowledge of men and of the heart. For the heart follows, and feeds upon the treasure. And it, also, appropriates the style and nature of what it feeds upon. If that be gold, it will become metallic; if lust, sensual; if genuine, Christ benevolence, it will become God-like in character and disposition.

Mind and heart occupied with the Kingdom of God! The grandeur of the thought gives grandeur to the character. This, too, while the Kingdom is still absent. For Jesus had already intimated to the Twelve the postponement of its introduction. To when? This He had not made known. He now connected its introduction with His own coming, and both facts closely with the intensely practical theme which He had just enforced. In a word to the "little flock" He intimates the absence of The Shepherd, and the flock's consequent exposedness to the tempting assaults of the enemy to lead them to forget their position. In this word Jesus gives thoughts to His Peræan disciples

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|---------------------|----------------------------------|
| Word concerning His | } wholly, and to His Galilæan |
| return from Heaven. | |
| | } followers mostly, new; and in |
| | } the enlargement of the idea to |

the Twelve, also, He—and the reader will note the transition from The Father to Himself as The Shepherd of the flock, The Lord of the servants, The Bridegroom of His Church, which from now on appears—exhorts them, and through them all His followers, to be true to Him during His absence. He promises rewards to

faithfulness on His return. And though His words must have been but very imperfectly understood, yet one fact would be perfectly clear, viz., the call to faithfulness to their absent Lord. And the two essential requisites of this faithfulness which He gives are simultaneous working and watching till He comes. And His coming, as that of a thief to surprise the house, that of a lord to reward his servants, that of a loved master to make faithful servants happy in restored possessions—these are the motives which Jesus gives to have Himself kept supreme in the heart. The passion not rendering Him its highest exercise is not a worshipping passion.

Lk. xii, 35-37. } “Let your lights,”—*i. e.*, the signals of your position, which include the detachment and the attachment of which He had just spoken—“be burning” steadily and brightly, so that every one may know where you are, and at what you are engaged. And let the “loins” of your mind (Eph. vi, 14; 1 Pet. i, 13,) be girded with truth for all active service and earnest work. And “ye yourselves,” in your whole person, “be like men that wait for their lord.” How? In active service and faithful watching, as stewards of the Lord’s House during His absence at the Heavenly banquet: “that when He cometh from the wedding feast”—a word which recalls a word which He had already given concerning His own relation to His Church (Matt. ix, 15)—whether this coming be in the second or third of the four

watches into which the night was divided (Matt. xiv, 25), *i. e.*, during the middle part of the night—they may, as wide-awake, and as having nothing to hide or to fear, “open to Him immediately.” Such faithful servants prepare, long, look, for His return. And upon them He twice pronounces the richest benediction, and them He receives with honor and joy. He comes not as The Groom, but as The Servant. He girds Himself. He makes them recline at the table, spread with the choicest repast. He comes forth (*parelthoon*), Himself to each one of the company and serves them. All who had observed His words during His absence are recipients of this expression of His approval. And His promise here given is assured by His most solemn “Verily, I say unto you.” And this honor is inconceivably great. The infinite wonderfulness of the thought dazzles us as we contemplate it. And we dare not contemplate it long, for, for such contemplation one should be clothed with the profoundest humility.

Thus, with these words as to rewards, He closed His direct address to His disciples. He then (vs. 39), introduced a new subject. This the *de, but*, shows. It was a word spoken, but not as applying, to His faithful servants. And this thought finished, He returned again to His direct address, “ye.” “And (*kai*),” as the *oikodespotees, master of the house*, would have been had he known it, be ye therefore (*oun*) actually ready, &c, vs. 40. “Do you know this?” He said,

“that if the master of the house had known what hour the thief would come,&c.” It is His own coming which He here represents as “a thief” (Matt.xxiv, 43; Rev.iii, 3)—a saying which must have made a most profound impression on His followers, for none of all His sayings has impressed itself more constantly on the holy page.* But His coming as a thief implies not only unexpectedness, but the breaking in upon and the seizure of goods. The *oikodespotees*,† then, must be one who is determined that, if he can prevent it, Jesus shall not come into the cosmos, which He (Jesus) here, calls this one’s house. He is not, then, the true master. He is absent. Nor are the servants the *oikodespotees*. Nor is the faithful and wise steward of vs. 42, who is called not master, but steward, and whom yet in the future Jesus shall make, &c., vs. 42. Neither goods nor house does this *oikodespotees* own. Who, then, is he? It can only be Satan as “the prince of this world, the strong one of Matt. xii, 29, including, also, as belonging to his realm, the men of this world. He regards the earth as his province. They call the earth their home, and their earthly possessions—it is all they have—as their property. Jesus’ coming they regard as an intrusion, as a breaking into their home, and a taking away of their goods. They must hate that coming. And in so far as “the sons of the Kingdom” are worldly-

[*1 Thes. v, 2, 4; 2 Pet. iii, 10; Rev xvi, 15, &c.]

[†See note Pt. IV, pg. 16.]

mind, do they share these feelings of the worldlings, and so far must have something of their dread of the sudden appearance and coming of The Lord.* He therefore warns His followers to be ready for the coming not of death, but of The Son of Man Himself. He cometh "at an hour when ye think not."

Lk. xii, 41-48. } As Jesus spake this word, Peter, struck with the magnificence of promise and the solemnity of the position, asked Him whether He had spoken "this parable," *i.e.*, of the Thief, specially to the Twelve, or to all His followers. This question was somewhat indiscreet. And Jesus, without directly replying, gave him an answer which was very direct. He told them of His absence, as a period of waiting, work and trial. "Who, then, is"—such is His supremely important question—"the wise and faithful steward whom his Lord will make ruler over His servants to give them their food in due season?" This word shows that His remarks were now addressed to the Twelve, and to that ministry which was to succeed them in continuance until The Master comes. And it shows, further, that it is He, and He alone, that sets them in this position, bestows upon them the qualifications, and holds them responsible. Their du-

[*After a very full and careful study of this passage, I reach this conclusion. The word, *oikodespotees*, means simply the master or ruler of the house. The particular house or possession suggests or defines the character of the master. Here, and in Matt. xxiv, 42, the house is the cosmos, as held by one who opposes Jesus' return to take possession of it. In Lk. xiii, 25, the term refers to Jesus as the Master of the house.]

ty, during the absence of their Master, is to rule over the flock as feeders. The responsibility is most weighty. It is a post of the fullest confidence, demands the most exacting faithfulness to every requirement, and can be faithfully filled only by keeping steadily and strongly in the mind the commission and its thorough execution. And the steward who is found faithful when his Lord comes shall receive a most ample reward. He is pronounced blessed. So are the other servants. And their fidelity has a further reward (vs. 37). But the steward is more magnificently rewarded. As an official recompense for his devoted, faithful and acceptable services in an influential position—serving Jesus' household—He gives him a government in the Kingdom. He had made him ruler over His household, and now He will make him ruler over, *i. e.*, give to him the administration of, "all His possessions" (vs. 44).

The support and condition of this practical fidelity which Jesus here gives, is constant watching for His own return: "blessed is that servant whom his Lord when He cometh, &c." And His delay tests this fidelity. If, now, the steward says in his heart, "my Lord delays His coming," if, instead of daily watching for Him with girded loins and burning lights, he postpones that coming indefinitely, or if he substitutes for it the world's conversion, or getting better, or indefinite progress, or a millennium without Christ, or, confounding death with Jesus' coming, he tells people to get

ready to die instead of telling them to get ready to meet the returning Lord, he relaxes in his fidelity. The loins are not girded up tightly. The lights are not burning brightly. He ceases to wait for his Lord. Carnal security is followed by carnal ease and indulgence. Worldly-mindedness take the place of heavenly-mindedness. He becomes negligent of duties. The fleece becomes more important than the flock. Eating, drinking, tyrannizing ("beating"), take the place of his Christ-given duties. And in the midst of his faithlessness his Lord comes most unexpectedly. As He finds him, so He judges him. No earlier manifested faithfulness will countervail for his present negligence and unfaithfulness, allowed under the plea, "My Lord delayeth His coming!" His cuts him in two,* and appoints him his portion with the unfaithful and with unbelievers.

Such is the retributive justice which falls upon the unfaithful stewards. But all are not equal in guilt; for all are not equal in position and in knowledge. There are stewards who, knowing The Lord's will, prepared not for the full and most efficient doing of that will, and who did it not. It will not do as a plea that they lost this knowledge; for this could occur only through unfaithfulness or neglect. For the trust and knowledge both a strict account must be given. And since they neither prepared to do, nor did that will,

[**Dichotomeesei*, see 2 Sam. v, 20; vi, 7, 8; xii, 31; 1 Chron. xiv, 10, 11; xx, 3.]

they shall be beaten with many stripes. But they that knew not, and did commit things worthy of stripes, shall be beaten with few. The judgment will be impartial, just, and in exact accord to the differing degrees of desert. And this, Jesus' hearers could at once perceive, was accordant with the operation of the principle well-known among men, that "to whom much is given of him will much be required; and to whom much is committed, of him will men ask the more."

Very solemn were these words. They were a renewed call to the Twelve, and through them to all "the stewards of the mysteries of God," to heavenly mindedness, to separation from all the world's money-making schemes, to faithfulness to their high commission, and to unceasing watchfulness for their Lord's return.

And these great warnings Jesus fastened most surely Word concerning His own } in their hearts by refresh-
impending sufferings. } ing their memories with
a great fact which He
had first announced to them in His commission (Matt. x, 34-36), "I am come to cast (*balien*) fire into the earth." As the "I am come" shows Jesus' consciousness of His pre existence, the fire which He casts into the earth is a fire which He brings with Him; so, from Heaven. And if the fire mentioned in the Old Testament suggests a true meaning of His words, it is the fire of God's holiness and justice (Deut. iv, 24; Is. vi, 4; Ez. i, 3), and of God's acceptance of the

sacrifices offered to Him (Lev. ix, 24; Judg. xiii, 19, 29; 1 Kg. xviii, 38; 2 Chron. vii, 1). Prophecy had declared that The Messiah should be like a refiner's fire (Mal. iii, 2). And here He says He casts fire into the earth. A fire that would refine, and also show God's acceptance of the offerings made to Him. It was the fire of God's holiness, and whoever could not stand its searching, penetrating, purifying qualities, must, hence, necessarily escape from, or be destroyed by, it. It would at once array against itself all the opposition of unholiness. "I am come to cast this fire into the earth, and what I will" is, what you see, that it be already kindled.

Kindled, but not yet bursting into a flame. But (*de*, adversitive,) "I have a baptism to be baptized with." Manifestly He here refers to His near approaching sufferings. He calls them a something that is to be done to Him. In the casting of the fire He is acting, in this something He is acted upon. This something He calls baptism. And His words suggest that it is a baptism of fire—the fire of God's holiness and justice consuming Him as the accepted sacrifice. That fire which He brings can only burst forth into a flame through His own Person. He knows how fierce it will burn upon Himself. In this revelation of His inmost feelings He gives His first intimation of the awful character of this consuming fire, and of His own heart oppression in the anticipation: "and how am I closely pressed upon, held in, oppressed (*sunechomai*),

till it is ended (*telesthee*)—a word which shows that He looked forward to its being done, and that the oppression would continue until then. And terrible to a degree of which we can have no conception, must it have been when He felt thus in the anticipation of what He willed (or was willing), should come upon Himself.

One result of His mission. } The character of this
 } fire will show the character of one aspect of His mission. “Suppose ye, My followers, that I am come to give peace in the earth? I tell you, Nay, but rather division.” Peace, the final, could not be the immediate result of His mission. So Simeon had prophesied of Him, while yet a babe (Lk. ii, 34, 35). So had He in His commission to the Twelve told them in nearly the same words as those which He now repeats (Matt. x, 34-36, comp. Lk. xii, 51-53). So must it be. He had come, the Stronger into the house of Satan, the strong, to wrest it from him. He had come The Holy One of God, to vindicate His rights, and man’s Champion, to break from off him Satan’s chains. His very presence implied a state of war, and must cause a shock, and His work, a strife, unceasing and awful on the part of Satan and his adherents. He could give peace and good will to persons, but not to the earth, so long as Satan had any foothold upon it. Peace could come to it only through war. He Himself must suffer from his attacks. So must all the subjects of His Kingdom. Hence, of necessity from the very condition of affairs, so soon as

in any family a part only believed and obeyed, nothing less (*all' ee*) than discord must arise. The bonds of nature would be broken asunder by the action of a higher and holier principle. Those who refused to allow the entrance of His word into their hearts, would, women as well as men, turn against (*epi, upon*, the word indicates active hostility,) their own nearest and dearest kindred. At once the family, divided into two hostile camps, would be in a state of war: "father against son, son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law."

Having spoken these words to His followers, Jesus Word to the crowd. } turned to the crowd dreaming on
 } in their impenitence and carnal security, and with great solemnity—as is seen in Luke's "and He said also"—warned them of the approaching storm of wrath, of which they were utterly and wilfully insensible. "Prophets of the weather, listen! When you see a cloud rise out of the west, you immediately say, and rightly, there cometh a heavy rain.* And when the south wind blows, you say, and rightly, there shall be a scorching heat.†

[**Ombros*. Rains in Palestine came from the Mediterranean sea, and such a cloud was such a sign as far back as the time of Elijah (1 Kg, xviii, 44).]

[†*Kausoon*. This was the simoon from Africa, which brought with it fierce heat and drought, which blew, not in Galilee, but in Peræa, and was a sign of heat as far back as the time of Job (Job xxxvii, 17).]

Hypocrites! you at once discern (*judge the importance of*, Greek,) what you see upon the face of the earth and sky. Why? Because the mind sees quickest what the heart holds nearest. Having the ability to do this, how is it that you discern not this time (*kairos*, *season* or opportunity)? It is not the want of ability, but of will. The Kingdom has appeared. The signs have been abundant. But you do not think it worth your while to notice them. You see other signs without being told. Why not these? If your good will equaled your discernment, you would, also (*ti de kai*), of your own selves, and without being told, "judge what is right," *i. e.*, what is God's will. And your not doing it shows your lack of spiritual discernment. And this word He closes with a remark as to the wisdom of settling an unpaid debt before being dragged before the tribunal. Anticipate this by settlement. For once before the judge, justice must take its course, and the result is easily foretold: "Thou shalt not get free until thou hast paid the last mite."

Luke xiii, 1-5. } But (*de*) while He was thus talking to the people (*en too autoo kairoo*, *at that very time*), some were present who were bringing word (*apangellontes*) to Him concerning those Galilæans whose blood Pilate had mingled with their sacrifices. This was a fresh outrage. It was being much talked about in Jerusalem, and throughout the land. Who these men were, or what was the occasion of this slaughter, is not told either

by Josephus, or any other of the Jewish writers. Such slaughters were so very common that this single drop in the great stream was not even noticed by them. But it was felt by the people. The men were suddenly attacked and slain in direct disregard of the accepted stipulation which forbade Pilate bringing soldiers into the Temple. He mingled the blood of the victims of his tyranny with the blood of the victims which they were offering to God. These unoffending men were subjects of Herod, and this cruelty, perhaps, occasioned that ill-will between the two to which Luke, later, alludes (xxiii, 12).

The times were exciting. The whole land was in a ferment. Everywhere those angry voices were being heard which betokened the rising of the storm. On one point most Jews were at one—in fierce, determined and unyielding opposition to the hated Roman power. And not impossibly one motive of the question was to get from Jesus an expression of opinion about the cruel acts of Pilate's tyranny. But His question suggests that in this collision with despotic power the Galilæans were not guiltless, and that some then present regarded the act as a just judgment for their sins. He saw what was passing in their minds (*dokeite, suppose ye,*) and answering, said unto them, Suppose ye, you Peræans, that these Galilæans were (*egenonto, declarative,*) sinners above all the Galilæans because they suffered these things? No. But except ye repent ye shall all perish in like manner (*hoosantoos*), *i. e.*, by the Roman sword.

This was a destruction of life by the hand of man. But Jesus called their attention to the destruction of the life of eighteen persons by the falling of a tower in Siloam—a so-called accident connected, perhaps, with the construction of an aqueduct, for the payment of which Pilate had seized the money devoted to the Temple purposes, an act which called forth that violent opposition of the Jews, so terribly silenced by the Romans. Were these men sinners above all the citizens of Jerusalem? No. But except ye repent ye shall all likewise perish.”

They had looked for an answer. They got one, not such as they expected, but a piercing application to themselves. Jesus had avoided all interference with political affairs. He had not even judged Pilate's guilt in the slaughter, and in its desecration of the sacrifices. He showed them, so indissoluble is the connection between suffering and sin, that their suffering proved them to be sinners. But it does not show, so His words teach, that this was a special punishment for special sin. In the eighteen, though all were guilty, there were different degrees of guilt, and hence their death does not indicate special sin and doom, or pre-eminence in guilt over those who suffered not thus. The sad facts are a warning to you. Repent, or perish. The whole nation is guilty, and the coming storm will, unless averted by repentance, destroy you all.

It might occur to them that this was a sweeping

and so an unrighteous judgment. Why should all be involved in one indiscriminate and terrible doom?

To meet such a possible objection, which, it may be, He saw working in their minds, He gave them

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| <p>The Parable of the Unfruitful Fig Tree. Lk. xiii, 6-9.</p> | } | <p>He was addressing the crowd, not the heads or chief men of the nation. As His words were to, so they were for, them.</p> |
|---|---|---|

Whatever profounder and farther reaching truths they contain, they must have had a meaning for them individually, and so something which they could understand. That meaning they must gather from the words and from the Old Testament. If they saw beyond the drapery of the parable, they would see that the vineyard was the house of Israel (Is. v, 7); the fig tree individuals in it; the *tis*, the certain one who owned the vineyard and planted the tree, The God of Israel; the dresser, those who had the care of the vineyard and of the cultivation of the tree, in order to fruitage. These must be God's servants the prophets, John Baptist, and Jesus Himself.

Then, clearly, it was in the time of this last servant that The Owner had come seeking fruit. But He found none. Then to this Dresser He said, "Behold these three years"—historically, it was then about three years since John Baptist's ministry began—"I come seeking fruit on this fig tree, and, instead of a full crop, I find none"—a most pointed, personal word to each and every one who had not brought forth fruit

to God. Three years of fruitlessness, after the time when the fruit ought to begin to appear, establishes its utterly valueless character. So "cut it down, why cumbereth (*katergei, deteriorates,*) it the ground.

Then, as it there arose before Jesus' mind the unparalleled, the awful sufferings and death which, when the judgment decree would be issued, would fall upon individual Jews, compared with which the slaughter of the Galilæans would be as nothing, He tells them of His own tender interest in, and earnest supplication for them. "Lord," He as the Dresser, answering, said, "spare it this year, also, till I shall dig holes about its roots and cast in manure"—thus intimating the work on their behalf that would follow his own ascension,—if perhaps (*kan men*) it may bear fruit. But if not after that"—leaving indeterminate the time when—"thou shalt cut it down."

Thus ended a long and laborious day. It began with an attack of the scribes and Pharisees tempting Him to speak many things. He had been all the time surrounded by an immense and threatening crowd. His bearing had been grand throughout. That day's teaching His disciples never forgot. The mighty truths spoken were seeds of great thoughts, which not only have been bearing fruit ever since, but also, doubtless, on that day dropped into hearts where they grew, fruited, and rescued the persons from both the curse

and calamities which came upon the unfruitful fig-trees. And so Jesus and the Twelve retired to their resting place. He, doubtless, though tired from His toils, and though having upon Him the pressure of the fiery baptism which was before Him, was very, very happy in the smiles and in the communion and fellowship of His Father and God.

Luke xiii, 10-21. } Jesus was a constant worshiper
 } at the synagogue. But unless
 the incident given on page 52-58 (Lk. xi, 37) came
 from words spoken in the synagogue, and of this we
 can have no assurance, this one that is now before us,
 is connected with the first teaching in the synagogues
 since the winter of A. D. 29. They, as we have seen,
 had been closed against him in Galilee as a place of
 teaching. But they were open to Him in Peræa. And
 Luke's *mia toon sun. one of the synagogues*, with his
en tois sabbasi, on the sabbaths, suggests that in some
 one place He tarried over at least two sabbaths, on both
 of which days He was teaching in the synagogue.
 Thus was He still digging about and manuring the
 roots of the unfruitful fig-trees.

On one of these days there was present a woman who
 was bent double (*sugkeptousa*), and was not able to lift
 up herself at all (*eis to pantiles*). The case was a pe-
 culiar one, as is seen in the "behold." This physical
 infirmity came not from sickness nor injury, but from
 a higher cause, by which her will was bound and all
 her nervous energies were controlled. She had "a

spirit of infirmity." She was not demon-possessed. She had not yielded, yet she had not effectually resisted, and for eighteen years—Jesus knew the length of time without being told—had she thus been afflicted, "bound by Satan." She was a "daughter of Abraham," a phrase which, free from the absence of any word about her faith, or the forgiveness of her sins, suggests that she was one of those pious Jews, who, like Simeon, were waiting "for the Consolation of Israel." Suddenly Jesus addressed her, and with majestic simplicity: "Woman, thou hast been loosed (*Grk.*) from thy infirmity." Through this word He wrought psychically upon her, to make her receptive of a physical benefit. And it accomplished its purpose. But the woman did not realize its meaning. Jesus then laid His hands upon her—something which He never did to the demon-possessed. By His word He had set her free from the "spirit of infirmity." And now by this act He gave strength to her body; and its organs He restored to the control of her emancipated will. At once she stood erect, and glorified God.

In this, as in every administration of government as committed to Him as The Son of Man, He acted according to His Father's will. This was seen in the miracle, the reality of which the ruler of the synagogue recognized. It was a public one. For it was wrought spontaneously, and without any one's solicitation or exercise of faith. And its object, besides the woman's benefit, was to show His ownership of the

Sabbath, as it was instituted in Eden, and of which He had, while in Galilee, declared that He was Lord. A fact, this, seen in Luke's designation, "The Lord," a title which he gives Him in places where he wishes to express Jesus' absolute authority and power.*

But the ruler of the synagogue saw the facts in a different light. He had no expression of sympathy with the woman in her affliction, nor of joy with her at her release; and no special respect for Jesus. He thought only of what he regarded as a desecration of the Sabbath. He was very angry. And his decided manner in expressing himself shows that he felt assured of the support of the Pharisaic party. But he was very confused and irresolute. He had neither the cunning nor courage of the Pharisees either in Galilee or Judæa. He was a mean man as well as malicious. Jesus' presence, word and miracle had given him such an awe of Him that he dared not address Him directly. Nor could he say aught to the woman who had neither said nor done anything, save listen to what Jesus had said, allow Him to lay hands on her, lift herself up, and glorify God. So he fell to scolding the people, who had nothing to do with the matter. Thus, by a cowardly and unjust censure of them for witnessing it, would he censure the woman for allowing herself to be healed, and indirectly, Jesus, for performing the gracious act. "There are," said he, "six days in which

[*See x, 1; xi, 39; xii, 42.]

men ought to work: in them, therefore, come and be healed, and not on the Sabbath day."

Temper and tone were a violation of the spirit of the law. Jesus' indignation was justly aroused. In an answer which was for him, his sympathizers, and His own adversaries present (vs. 17, Lk.), He said, "Hypocrites!"* Your practice and law condemn this reflection. According to your traditions it is allowable,† and "doth not each one of you on the Sabbath loose his ox and his ass from the stall, and lead him away to watering?" And are there no necessities but those of interest? Is kindness to be condemned when done to a human being? Ought not this woman, a "daughter of Abraham, whom Satan has bound, lo," (thus calling attention to the fact as something very unusual), "these eighteen years, to be loosed from this bond on the Sabbath day?"

The incident recalls similar ones in Jesus' early Judæan, and in his Galilæan ministry. We see in the leaders the same narrowness and bondage to tradition, in the people the same mixed ideas of subserviency and of desires to break the yoke, and in Jesus the same great principles and broad views. And if we had not His ideas on all subjects, His position on the Sabbath question alone would show the greatness and originality of His thoughts and the loftiness and strength of

[*The true reading.]

[†Lightfoot, *in loco*.]

His character. And all present must have felt this. They saw that His answer was unanswered and unanswered. His adversaries were covered with shame. Miracle and word had aroused the sensibilities of the whole crowd. It partook of the woman's blessed freedom, caught and gave back the echoes of her praise, and recalling all the glorious things that continually were being done (*ginomenois*) by Jesus, rejoiced with heart and voice, glorifying God.

To the crowd thus stirred, and with what intense interest would it listen to Jesus, He, through parables which He had already given in Galilee, spake to them of the Kingdom of God.*

These labors filled up November and part of December. The Peræan winter is as mild as that of our Gulf States. The bright days permitted both open exercises and travel. But the severe and successive intervening rain storms which marked the winter, made Jesus' progress slow. Besides, He could move only after the Seventy, and these were to go before Him in every city and village which He would pass through.† At each designated place He stopped, teaching there both His followers and the people.

Thus occupied, He reached that part of Peræa in which was that ford of the Jordan, the crossing of which put the travelers into Judæa. He was only three

[*Those of the grain of Mustard Seed and Leaven. We have already studied them. See Life, Part iv, pp. 85-87; footnote, 93-97.]

[†The *kata* of vs. 22, Lk xiii, is distributive.]

days journey from Jerusalem. He was now in the region which was the center of the labors of the illustrious Baptist, and which was alive with memories of him.* While here, one asked Him a question which called forth one of those sudden and brilliant flashes of light by which He has lit up the moral world. Perhaps from mere idle curiosity, perhaps from something which two of the Seventy preceeding Him, or which He Himself had said, or perhaps from noticing the few followers which He had, but certainly from no deeply felt personal interest in the matter, he, (the man,) said unto Him, "Lord, are there few who are being the saved?" *i. e.*, few Jews, for he, as a Jew, looked not for the salvation of any Gentiles, except they became Jews.

From whatever reason, Jesus took no notice of the questioner. But instantly, and with His characteristic wisdom, He turned the thoughts of the crowd from the speculative and dogmatic to the practical. It, He addressed. His answer, though indirect, was clear, positive, final. While showing that many shall be saved, it raised in each one the question, "What is that to me if I am not among them?" He compares the "being saved" to entering in by a door into a house. "Agonize,† to enter in by the narrow door." And the reason for the exhortation is, that many will seek to enter by

[*See Life, Part I, pp. 176.]

[†The verb implies a real, continuous and earnest struggle. Jn. xviii, 36; 1 Cor. ix. 25; Col. i, 29; iv, 12; 1 Tim. vi 12; 2 Tim. iv, 7]

some other way, and "they will not be able." Why? Because the door will be shut, and there is no other entrance. "For when once The Master of the house is risen up, and hath shut the door," and this is done as to the individual at death, "they," who, when invited and urged to enter, had refused, "will seek," when too late, "to enter" in by the door, but will find it closed, and themselves standing on the outside. Then will they begin to "knock," doubting not a quick recognition and reception. But the door staying closed, they will begin frantically to cry, "Lord, Lord, open unto us." Then shall He reply, "I know you not whence ye are"—sad word, and awful to the descendants of Patriarchs and prophets. Still pleading, shall they say, —not one word about their lives or works, or religion, but—"we have eaten in thy presence," *i. e.*, in places where Thou wast present—a fact which carries with it no necessary idea of fellowship and communion—"and Thou hast taught in our streets." And to their vain, because too late, pleading, He shall answer with the inexorable severity of justice long disregarded and urgent entreaty long despised,—and in words similar to some in the Sermon on the Mount (Matt. vii, 21-23) —"I know you not. Depart from Me all ye workers (*ergatai*, men engaged for hire, and receiving wages) of iniquity" (*tees adikias, of unrighteousness*). They are workers in opposition to the Law, and receive the hire of iniquity. And there, where they are, outside, shall be the "wailings" of despair, and the "teeth-gnashings" of rage.

An awful picture! We see the terrible agitations, we hear the vibrations in the feelings of those, who, having willfully missed their opportunities, piteously and unavailingly call upon The Master of the house. Any such a condition would be indescribably sad. How much more so to those to whom the words were originally addressed. What an awful surprise to them will be the reversal of position, spoken of in vss. 29, 30, (Lk. xiii), and emphasized in the "behold!" Repeating His words spoken in Galilee, after the cure of the centurion's servant,* He said, "You shall see Patriarchs and prophets in the Kingdom of God, and in their desirable company at the same wonderful feast the Gentiles, the last first, gathered from the four quarters of the globe. And you, the first last, who so confidently expected admission, will be thrust out."

Lk. xiii, 31-35. { In that very hour, certain Pharisees, some who had probably heard these words, came to Jesus with a very strange and threatening message, containing apparently the purpose of Herod Antipas: "Get Thee out, and depart hence; for (*hoti, because*) Herod will kill Thee."

While Jesus was in Galilee, the fame of His works had reached the palace, and had greatly agitated Antipas, conscience-stricken because of his murder of John Baptist. † He greatly desired to see Jesus (Lk. ix, 9). But Jesus had not gratified his desire. This indifference may have angered the king. He was now in

[*Matt. viii, 11, 12. See Life, Part III, pp. 286-288.]

[†See Part IV, pp. 182-184.]

Peræa, which was a part of his kingdom. He was aware that great crowds were following Jesus, and he may have been uneasy, lest some political disturbance might occur. The murder of John Baptist disturbed him. He did not want to have on himself the blood of Jesus, also. The easiest way to get rid of Him was to scare Him out of his jurisdiction. So he sent these Pharisees, brothers in plotting of those who had plotted with the Herodians against Jesus as early as the Summer of A. D. 28 (Mk. iii, 6).

But such an intimidation was lost on One who was wholly a stranger to fear. Promptly (*kai, and*) He sent back a message by them who had brought the one to Him, from him, a mere creature of Cæsar: "Go ye and tell that fox," too cowardly to command like a king, or show his teeth like a lion, and so, slyly intiguing like a fox, "Behold" my mission is not to disturb his throne but to "cast out demons and accomplish cures. I do this to-day and tomorrow, and the third day I am perfected." Not "My work," but "Myself," perfected, *i. e.*, through My sufferings and death.* It is only three days, *i. e.*, a very short time, but I have these; and no one can force Me to bring my work hastily to an end. "Nevertheless," *i. e.*, notwithstanding your threat,—and this word shows the fullest repose of spirit, with the clearest consciousness of His impending death

[*Heb. ii, 10, *teleioosei*, and v, 9, *teleiootheis*, in both places, "through suffering." This is the same verb as here, *teleioomai*, *I am perfected*.]

—“I must, for so it is decreed, go on to-day, tomorrow and the day following: for it is not suitable (*endeche-tai*) to theocratic usage, that a prophet perish elsewhere than in the slaughter-house of prophets. This monopoly belongs to Jerusalem.† Thus, over against Herod’s threat Jesus places the sacred “must” which is upon Him, and to his craft and cowardice, His own clear vision and steady courage. And to Him, conscious of His work and approaching end, how puerile the effort of Herod to scare Him by a threat!

But His mention of Jerusalem excited His liveliest sensibilities. Before His mind lay clear the whole prophetic and sad historic development, past and future, of the Holy city in its relation to the prophets and to Himself. He saw what was coming, and its indissoluble connection with the past. He saw the enemies like birds of prey hovering in air over the doomed city, eager to pounce upon it, and restrained only by the spreading over it of His own protecting power. That alone could save it from the coming and awful catastrophe. He saw that He must perish there, and that with His death the protection of His visible presence would be withdrawn. His heart was overflowing full of the tenderest pity for the sorrows of His people. And from it burst forth that most pathetic lament, prelude of the tears and tones of Palm-day: “O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gath-

[†John Baptist was not killed as, or because he was a prophet.]

ered thy children together, as a hen gathereth her brood under her wings, but ye would not!" Then, prophetically He announced, what some weeks later He historically declared, "Behold," you who would not have my protection, "your house is left unto you" *i. e.*,* to your own guardianship. A solemn relieving of Himself, this, from the charge, with all its involved responsibilities, which had been confided to Him, to try and save the Theocracy. "And verily I say unto you; ye shall not see Me until" there is such an entire change in your judgments and sentiments concerning Me—an intimation that His personal absence from earth would be long—"when ye shall say, Blessed is He that cometh in the name of the Lord."

Thus closed Jesus first Peræan ministry. In much like, in much unlike the Galilæan one, it also presents some most charming characteristics of the Blessed One. Let the reader review it, and he will be yet more deeply impressed with the holy serenity, perfect wisdom, uncompromising fidelity to truth and to His trust, and the exquisite sensibility and manliest courage of Jesus, thus moving on slowly but steadily to that place where and hour when He was to offer up His life a sacrifice for His nation, for the sins of those who would trust in Him, and for "the sin of the world."

[*The "desolate" of vs. 35, (Lk. xiii) is an interpolation.]

SECTION II.

JESUS IN JERUSALEM.

Incidents: The Seventy return, come to Jesus and report—Commanded by Jews to tell plainly if He was The Christ—His answer—Counted as a blasphemer. Jews take up stones to stone Him—He continues His discourse—They seek to arrest Him—He escapes, and goes into Peræa—Many believe on Him.

Localities: Bethany—The Temple.

Time: Dec. 21, A. D. 29.

Luke x, 38-42.

Luke x, 17-24.

John x, 22-39.

And it came to pass, as they went on their way, He entered into a certain village; and a certain woman named Martha, received Him into her house. And she had a sister called Mary, which sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving; and she came up to Him, saying:

Lord, dost not Thou care that my sister hath left me to serve alone? bid her therefore that she help me.

And Jesus answered and said under her, Martha, Martha, thou art anxious (R. V.) and troubled about many things: but one thing is needful: and Mary hath chosen that good part which shall not be taken away from her.

THE RETURN OF THE SEVENTY.

Place: Jerusalem? **Time:** Dec., A. D. 29.

Luke x, 17-24.

Matt. xi, 25-30; xiii, 16, 17.

And the Seventy returned again with joy, saying, Lord, even the demons are subject unto us in Thy name.

And He said unto them, I beheld Satan fall (fallen, R. V.) as lightning from Heaven. Behold, I give

(have given, R. V.) you the authority (*teen exousian*) to tread upon serpents and scorpions, and over all the power (*teen dunamin*) of the enemy; and nothing shall in any wise hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in the Heavens (*tois ouranois*).

At that time, in that same hour, Jesus rejoiced in spirit, (by the Holy Spirit, R. V.) and answered, saying, I thank (praise, *exomologoumai*) Thee, O Father, Lord of Heaven and earth, that Thou hast hid these things from the wise and prudent, (understanding, R. V.), and hast revealed them unto babes: even so Father, for so it seemed good in Thy sight.

And turning to His disciples He said,* All things are delivered unto Me of My Father; and no man knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whom the Son will (willeth to) reveal Him. Come unto Me all ye that labor, and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.

And turning to His disciples, He said, privately, Blessed are the eyes which see the things which ye see. Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men, and kings have desired to see these things which ye see, and saw them not (R. V.); and to hear these things which ye hear, and heard them not (R.V.).

*First line of Greek of T. R. of Luke x, 22.

Jn. x, 22-39. } And it was the Feast of the Dedication at Jerusalem; and it was winter. And Jesus walked (was walking, R. V.) in the Temple, in Solomon's Porch.

Then (therefore, R. V.) came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt (hold us in suspense, R. V.)? If Thou be (art, R. V.) The Christ, tell us plainly.

Jesus answered them, I told you, and ye believed (R. V., believe, *pisteuete*, have confidence) not: the works that I do in My Father's name, they (these, R. V.) bear witness of Me. But ye believe not, because ye are not of My sheep, (R. V. omits) as I said unto you. My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck (and no one (*ouch, tis*, not any) shall snatch, *harpasei*, R. V.) them out of my hand. My Father which gave them Me (hath given them unto Me, R. V.) is greater than all; and no one (*oudeis*) is able to pluck (snatch, R. V.) them out of My (*Ho*, The, R. V.) Father's hand. I and My (*Ho*, The, R. V.) Father are one.

Then the Jews took up stones again to stone Him.

Jesus answered them, Many good works have I showed you from My (The, R. V.) Father; for which of these (those, R. V.) works do ye stone Me?

The Jews answered Him, saying, For a good work we stone Thee not, but for blasphemy; and because that Thou, being a man, makest Thyself God.

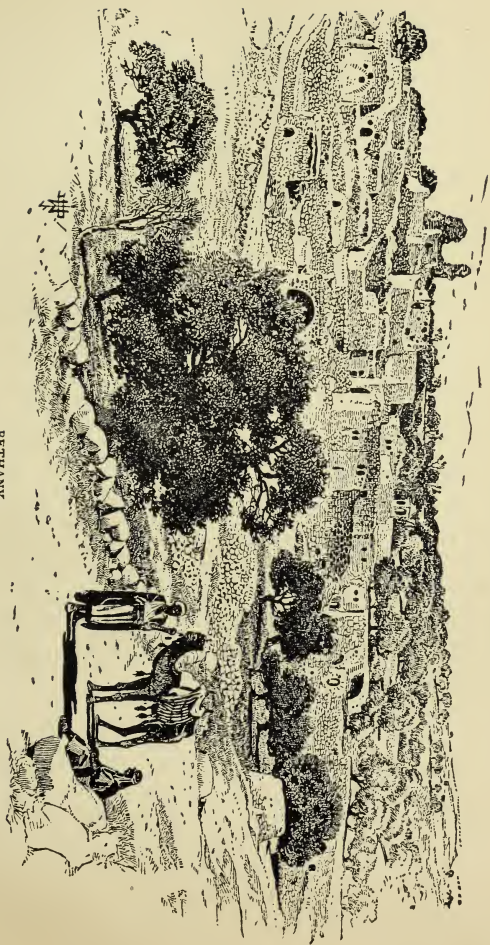
Jesus answered them, Is it not written in your Law (Ps. cxxxii, 6), I said ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken, say ye of Him whom The Fa-

ther hath sanctified and sent into the world, Thou blasphemest, because I said I am The Son of God? If I do not the works of My Father, believe Me not. But if I do (them, R. V.) though ye believe not Me, believe the works: that ye may know and believe (understand, R. V.) that The Father is in Me, and I in Him (in The Father, R. V!)

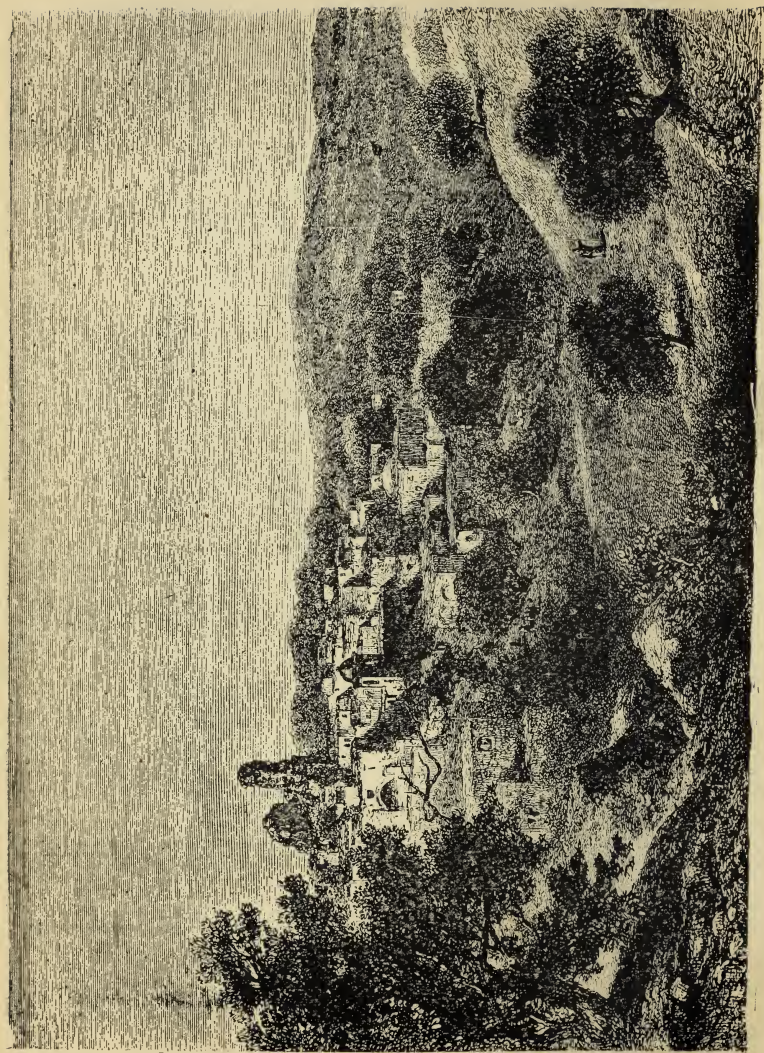
Therefore they sought again to take (*piasai*, arrest) Him; but He escaped (and He went forth, *exeeelthen*, R. V.) out of their hand.

After Jesus had uttered those sad, prophetic words, His first lament over Jerusalem,† He continued His journey towards the city. He reached the Jordan at or near Bethania, the place where He had been baptized, and had received, along with the Divine assurance of His own Eternal Sonship, His anointing for service. What must have been His thoughts and emotions as He passed that spot, recalled that scene, and looked back over the amazing life which He had passed since then! Crossing the river at the Lower Fords, He passed over the Jordan valley until He reached the limestone hills which are the beginning of that elevated plateau on which Jerusalem is situated. Ascending it, He passed on to the Mount of Olives, and going up along a road, cut out of the hillside, to a point where it passed on toward Jerusalem, He, “as they went,”* after passing through an elevated and beautiful dell, reached a certain village. This was Bethany

[**En too poreusthai autous*, indicating the continuation of the journey studied in the last section.] [†See close of last section.]



BETHANY.



"STYBANT.—(FROM A PHOTOGRAPH.)"

(the "house of dates"). It was situated a full mile from the summit of the the Mount, and about two miles, fifteen *stadia*, from Jerusalem. It is now first mentioned in our narratives, and from this day on it has been indissolubly associated with some of the tenderest, most beautiful and most sublime scenes in the closing days of Jesus' stay upon earth. There, He wrought His sublimest work of resurrection—an act of great condescending love. From it began His triumphal journey. And on one of its slopes His followers stood, while He, from their midst, ascended into Heaven. It still stands on its old site. It is surrounded by hills which shut it out from the world. Its hills overlook the Dead Sea, and beyond it the long stupendous range of the mountains of Moab. From their summits, the valley of the Jordan can be discerned, and the silver thread of its waters can be traced, lying far away to the north-east, beyond the desert which covers the eastern slope of the mountains of Jordan. Though now but a small hamlet of only about twenty families, and called *El Azareyah*, the house of Lazarus, it was then the most beautiful and delightful suburb of the city. It is still the delight of tourists, who look with strange feelings of interest upon its houses, now, as then, of stone, white-washed, and flat-roofed, hidden in shrubbery, or standing in the midst of the sycamore, olive, almond, fig and date trees which form its leafy shade. Among those houses, at the time of our narrative, was one belonging to the family now first introduced to us,

but henceforth forever immortalized by its implicit faith in and high regard for Jesus, and by His high regard for it. It was wealthy, cultured, refined and possessed of a high social position. It was an old family there—a fact indicated in the phrase, “the town of Mary and her sister Martha” (Jn. xi, 1). It consisted of three persons: Martha, (a Hebrew name signifying “lady,”) Mary, (the Greek form of the old Hebrew name Miriam, signifying “the strong one”), and a younger brother Lazarus (the Greek form of the old Hebrew name Eleazar, “God is his help”). The whole family was one of those choice families of Israel so often appearing in the national history, to which belonged the name “Israelite, indeed.” Martha the elder sister, a widow perhaps, and the head of the family, was the owner of the home. For she it was, who received Jesus “into her house.” She was a woman of strong character, prompt, energetic, and ever expressing herself in active service. And she allowed herself to be so much cumbered with home cares, that she was apt, in them, to lose her calmness of spirit. But so strong was she that she could receive, and learn from the needed, and properly given reproof. If Martha had the stronger will, Mary had the deeper, more quiet, and more contemplative spirit. She was more eager to learn. And while the Great Teacher was in the house, she regarded it as her first duty to attend upon His teachings. Reverence, blending with a newly awak-

ened affection, put her at His feet;* and she gave up her whole self to Him who, she at once found, was her Friend and her God.

How the family became acquainted with Jesus is not told. It was at the house of "Simon, the leper" that they, some time after this, made Him a supper. Possibly they were his children, and this house, it may be, had come to them by inheritance from him. And if he had been healed of his leprosy during Jesus' earlier Judæan ministry this fact would bind the family to Him by the strongest ties. And the sisters may have met Jesus before, or at least may have heard Him speak. But this, so the narrative implies, was Jesus first visit to the family, and He had now come to accept their hospitality, upon an invitation sent, perhaps through some of the Seventy who had preceded Jesus on His progress. And this introductory chapter of a most charming family history gives no indication of anything on Martha's part, beyond a generous and noble hospitality. And if this be the fact, and if Jesus and this family had never met before, even such an invitation was not unusual. It was a common occurrence for a wealthy and pious lady to receive a great Rabbi into her home. We all remember how handsomely the prophet Elisha was treated by the great lady of Shunem. We have seen, also, how often Jesus accepted

[*Jesus was reclining at the table. It was therefore at His feet behind Him that she took her place, so as not to lose any of His words.]

the hospitality of the kindly disposed. And little dreamed Martha, as Jesus on that day entered her home for the first time, what wonderful and blessed results would flow from it. A cup of water given to a disciple for Jesus' sake has its reward. And what rewards to them who on that day welcomed The Master Himself into their house! Each member of it became an object of His personal and human affection. With them He found a home, His only one during His last days on earth. Under its vines and fig trees, or in its quiet rooms, He spent His evenings and nights after the stormy days in the Temple. There He was loved, not for His gifts, but for Himself. Into that home He brought eternal salvation with all its blessedness. By that family He was anointed beforehand for His burial. And, most probably, that was the home which He left on that Thursday afternoon when He went into Jerusalem to institute His Supper, and then give Himself up the Sacrifice for the sins of believers, and for the "sin of the world."

It may have been in the afternoon that Jesus entered that home, saying, as He was welcomed, "Peace be to this house." And soon He saw that "the son of peace was there," and so His "peace rested upon it," as it has done to this day. Soon as the greetings were exchanged, Martha, who felt that she could not do enough for her Great Guest, began at once, with her accustomed energy, to care for His bodily wants. He had honored her with His presence; she would honor Him

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MARY AND MARTHA.

with all the customary rites of hospitality. But while she was thus busy about things to honor Him, her younger sister, Mary, was also honoring Him, but in a different, and far nobler way. This was to her the golden opportunity. She was in the presence of Jesus. That presence was giving her a new day. Light was flooding her mind. New life was streaming into her soul. She found her self being lifted up into a new and glorious world.

She was sitting at The Lord's† feet, as a scholar (Acts xxiii, 3). And as He was pouring light into her receptive nature from His rich treasures of wisdom and knowledge, she became so absorbed that she forgot all else. Hour after hour passed by, perhaps, as she still sat and listened, and learned; and thought, "this must be Heaven," so blissful was she. Meanwhile, Martha was distracted (*pereispato*, a distraction at once external and mental,) with much serving, and when her patience was exhausted, she, in feverish anxiety, as she passed in her busy movements, suddenly halting (*de, epistasa*) before Jesus, assumed a bold attitude and said to Him, "Lord, dost Thou not care that my sister did leave (*katelipe*) me to serve alone?" Mary had helped her, and had stopped to listen to Him. It was really a complaint to Jesus of His partiality in keeping Mary from helping in the home duties, and of her, for her selfishness. It was an unseemly word and

[†Cod.Sin, and best Mss. Adopted by Tischendorf and most critical scholars, instead of "Jesus" of T. R.]

a rough one. But Jesus, with a calmness which must at once have quieted her perturbed spirits, and with a gentle reproof, which, told with a tender affectionateness—seen in the repetition of the name—must have done its true work instantly and blessedly, replied, “Martha, Martha, thou art careful and thrown into a state of perturbation† about many things. But one thing is needful. And Mary,” in learning from Me, has shown her superiority to being troubled as you are, and “has chosen that good part which (*heetis, which, as such*) shall not be taken from her.” The portion is the excellent, and it cannot possibly be lost.

Luke x, 17-24. } Perhaps it was while Jesus was at Bethany, if not in Jerusalem, that the Seventy returned to Him, to give Him a report of their mission. We cannot be sure when or where they rejoined Him. But the fact that they had been scattered during their mission, and reported as a body, suggests Jerusalem as the place. And this suggestion finds some confirmation in the Jews’ question to Jesus, “Tell us plainly if Thou be The Christ,”—an intimation that their attention had been freshly and strongly called to the fact. Confident in their Master’s promise, the Seventy had gone forth, and their mission had been a most pleasant and successful one. They had returned with joy. The only mentioned special gift conferred upon them was healing of the sick. But beyond this, and what they considered

[†(*Turbazee, T. R*) Cod. Sin. has *thombazee, thrown into commotion.*]



CHRIST AND THE SISTERS AT BETHANY.

the most important fact was that even (*kai*, indicating an unexpected success) the demons submit themselves (*hupotassetai*) unto us through Thy name.

Jesus shared, in some measure, in their exultation. Their confidence in the power of His name could not but make Him glad. And also their successes which showed how His truth and life were taking possession of them. And that they might see, though as yet but darkly, the foundation of their successes, He said unto them, "while you were expelling the demons, I was beholding (*etheooroun*) Satan falling (*pesonta*) as lightning from the (*tou*) Heaven." This He beheld not in vision, for no mention is made of such after His baptism, but by an intuition. Conscious of His own Divine Sonship, and possessed of the measureless fullness of The Spirit, He could not but see this with the clearness, calmness and continuous instantaneousness of One who, as The Son of Man, was conscious while on earth, that He was in Heaven. By Him, the fact, instantaneous in its occurrence as a flash of lightning, was seen. When? When He had triumphed over him in the great conflict. Then was his power over the cosmos and man broken forever. Fallen, where to? Not to the earth (Rev. xii, 3-10), but to the air (Eph. ii, 2). How? Ideally, and in anticipation of a coming reality.

Then, with the profound calmness which the consciousness of His own exalted position and power could give, He went on: "You have cast out the demons,

and think that a wonderful exercise of power. "Behold, I give you"—and the reader will notice that this is not said to the Twelve, but to the Seventy—"the authority (*exousian*) to tread on serpents and scorpions, and over all his agencies of nature, of society and of every instrument which he employs, no matter how terrible soever they be. And I give you authority over all the power (*epi teen dunamin*) of the enemy," *i. e.*, Satan. "You have authority from Me to strike down and trample upon Satan's whole brood, and upon his power. His principedom over earth will soon cease. You have a right to resist and overcome him. And in this conflict nothing his power can do shall unjustly injure (*adikeesei*) you."

And that Jesus here refers not to physical snakes and scorpions is clear from His near succeeding words, *ta pneumata, the spirits*: "but rejoice not in this, that the spirits are subject unto you, but rather rejoice that your names are written in the Heavens."*

Wonderfully blessed must have been Jesus' vision of the great facts lying in infinite clearness before His mind. For in that very hour He "rejoiced in spirit"—that part of man which allies him to God, and gives the capacity for receiving the communications of The Spirit and for holding communion with God. It is the seat of all the human experiences which have God and the

[**Tois ouranois*. See Ex. xxxii, 32, 33; Is. iv, 3; Dan. xii, 1. And the plural form recalls the fact that "our Father is in the Heavens" (Matt. vi, 9, *Grk.*). Their names were written in the place where our Father is.]

things of God for their object. He rejoiced with sublime joy at His disciples' discovery of the great truths which He had brought, and at the freshness and simplicity of their faith, with all its noble results. The future rose before Him, rich in all its victories over all the power of the enemy. His soul sprang aloft (*eegalliasato*), and the deep tones of joy filling His soul appear in His outpoured thanksgiving to His Father, and in His declaration of His conscious co-equality with Him—in a repetition of what, upon another ground, and for another reason, He had given forth in His farewell words in Galilee. He confessed a joyful acquiescence in the ways of God (*exomologoumai*): "I thank Thee, O Father" (expressing the special love of which He is recipient, in the dispensation which He celebrates), "Lord of Heaven and earth" (expressing His absolute and glorious sovereignty) "that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so" (*nai*, expressing Jesus' acquiescence) "Father, for so it seemed good in Thy sight." So full of joy was He, that He would have His disciples share it. Turning to them* and repeating that all things had been delivered unto Him of The Father, He said unto them privately: "Blessed are the eyes which see the things which ye see, and the ears which hear what ye hear, for many prophets and kings have desired to see and hear them, and have not." These exhilarating experiences comforted Him for the sorrowful

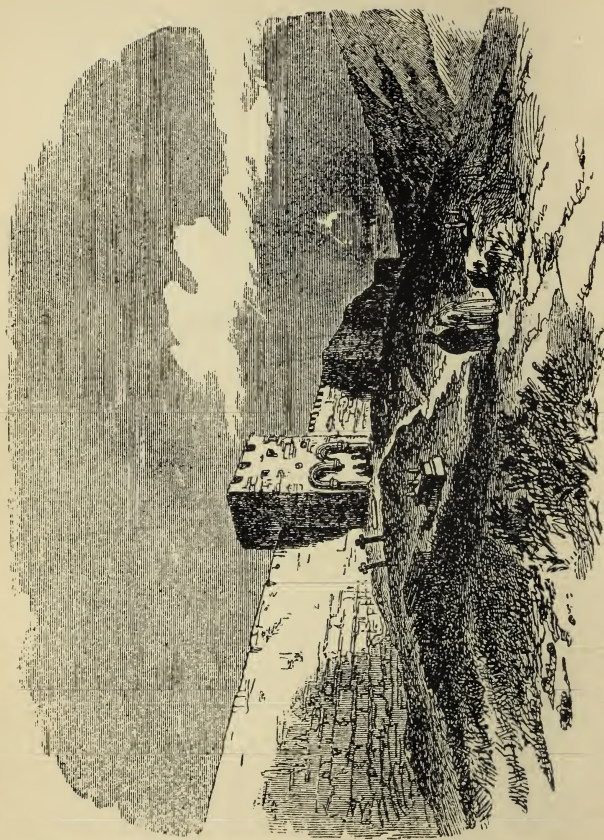
[*Sin. Vat. Tisch. have *kai strapheis*, vs. 22.]

ones in Galilee. His soul soared calmly above all present difficulties and prospective sorrows. His joy was full, though not personal triumphs, but the cross awaited Him. And the grandeur of this confidence is infinitely finer than the enthusiasm which comes from the success which crowns a cause.

Jesus may have tarried a few days in Bethany, or only a single night. For the twentieth of December, the twenty-first of Chisleu (the Hebrew name for Orion) had come. The weather was cold and rainy. But that depressed not the gladness, as it hindered not the coming of thousands of Jews, now crowding into the city. For the time for the celebration of the Festival, called by them *Chanukkah Dedication*, and by the LXX, and in the New Testament, *Egkainia*, had come. It dated only from the time of Judas Maccabees. It was instituted by him to commemorate the rebuilding of the Great Altar, and its dedication and the re-dedication of the Temple, after he, having driven out the Syrians, (B. C. 164), had cleansed it from the idolatrous pollution to which it had been subjected by Antiochus Epiphanes, three years before (B. C. 167).^{*} It was also called, from one of its most prominent features, the Feast of Lights† Great lights were, for eight days, kept burning in the Temple, to commemorate the preservation of one vial of the sacred oil. This one—so it was said—had escaped the Greeks,

[*1 Mace. iv; vi, 53-59; 2 Mace. x.i; Jos. *Ant.* 12, 7, 6.]

[†Jos. *Ant.* 12, 7, 6.]



THE GOLDEN GATE. EXTERIOR VIEW ON MOUNT MORIAH

when, after their conquest of the Temple, they defiled all the holy oil which they could find. With it, after the cleansing of the Temple, the Jews filled the lamps, and they found that this oil miraculously supplied the lamps for eight days.

This feast, like that of the Tabernacles, was to be a season of universal gladness and festivity. No one was allowed to fast or weep. During the eight days of the Feast, the Hallel was daily chanted in the Temple, the people responding. And all were expected to be full of praise all the time.

But the Feast was not of Divine appointment; and Jesus' presence in the city had some other object than its observance. He had thus far, preceded by the Seventy, made a public and royal progress as The Messiah, and it was His last appeal to the nation. Received as David's Son, and as Heir of his throne, and in His true character as "The Sent of God," He would deliver them from a bondage infinitely worse than that from which they had been freed by Judas Maccabees.

Leaving Bethany, and going along the road over the brow of the hill which lies between the Mount of Olives and the Mount of Offense, so called because Pompey had defiled it with His camp, and descending it past Gethsemane, a few months later to be forever associated with His own name, and then crossing over the bridge which spanned the Kedron, He passed through the Golden Gate, and up by a flight of steps, and was at the Temple.

It was a wintry, and may have been a rainy day. The people had left the open Court and had taken shelter in the cloisters. Jesus went into one in the eastern part of the Court, and above the valley of Jehoshaphat. It was, so tradition said, a venerable relic of the first Temple, the only part of that sacred pile left standing after the destruction of the Temple by the Babylonians, and called, hence, Solomon's Porch. The incident of this day endeared it the evangelist, and it is associated with a very memorable fact in the history of the early Church (Acts iii, 11; 1-11).

As yet Jesus had neither spoken, nor acted, but was walking about (*pereipatei*) with His disciples, in this covered colonnade. He had been, it would seem, closely watched. And soon a number of those hostile to Him, "the Jews," got between Him and His disciples, and closed around (*ekukloosan*) Him, shutting Him off from them. At once they disclosed their object. It was their fixed determination not to let Him get away until He had spoken the decisive word. They put to Him directly the pointed question—the first time this had ever been done—"how long do you raise our soul" (*teen psucheen aireis*) *i. e.*, with hopes, without satisfying them. "Keep us no longer in suspense. If Thou art The (*ho*) Christ, tell us boldly" (*parreesia*). This question, most probably started afresh by Jesus' last visit, in October, and by, perhaps, a visit of some of the Seventy, shows how profound the impression which He had made upon them, how great

their perplexity, and how great the torture which they had already suffered through their efforts to free themselves from the convictions which His words and works had forced upon their souls. Honestly put, the question, while implying doubt, would indicate the expectation of an affirmative answer; but an affirmative that would make Him a Messiah that would fill the national expectations. But Jesus' reply, all the circumstances, and especially John's use of the designation "the Jews," show quite clearly that the inquiry was not an honest one, put by those sincerely desirous of knowing the truth, but a sinister one, put as a snare by those who would entrap Him in a word which would furnish them ground for an accusation.

Jesus saw both the design and trap. The question was direct. They wanted a direct answer. But this He could not give. He could not say, I am not; for indeed He was The Christ, The Sent of God. Nor could He say, I am, for He was not The Christ in their meaning of the term. And besides, though He might now honestly offer Himself to the nation as their Messiah, as He would have then, and as He surely did a few weeks later on His triumphal entry into the city, yet the time and opportunity for their acceptance of Him as such had passed away with the death of John. And further, He had, some time before this, expressly charged the Twelve, that they should "tell no one that He was The Christ." He therefore, in an answer showing the highest wisdom, exposed to themselves,

while He put aside from Himself, their hypocrisy. "What is the use of putting this question? I told you in what I said and did at the Passover, A. D. 27, at the one of A. D. 28, and at the Feast of Tabernacles, Oct. A. D. 29,* and you believed not. Had the prophetically promised Messianic signs which I have given been looked at in the light of the prophecies, you could have reached only one conclusion. The works which I do, i. e., continually (*poioo*, present tense), in My Father's name, witness of Me. They are realities for I do them. I do them in the name of My Father; so they are His works. But you do not believe them; nor My words. And the reason is because (*hoti*) you are not My sheep, as I said unto you.† My sheep (*ta probata ta ema*, the sheep, the mine) hear My voice, and I know them. They follow Me, and I give unto them eternal life. They shall never perish, and no one shall snatch them out of My hand. My property right in them is shared by My Father. He gave them Me. And no one on earth or in hell is able to pluck them out of My Father's hand." And then, to make known the infinite exaltedness of Him whom they had been rejecting, He, in the profound consciousness of His own Eternal Sonship, exclaimed, "I and My Father are One." In His 'I and My Father,' He clearly marks a conscious distinction of persons. And in His use

[*Holy Life, Part II, pp. 120-139; Part II, pp. 245-288; Part IV, pp. 383-435.] -

[†See Pt. IV, 448-455.]

of the neuter *en*, *one*, He shows that He is speaking, not of a oneness of persons, but of essence. He and The Father are one in nature. Hence they have a unity of will, of power, and of property.

And that Jesus did, in this place, assert His absolute co-equality with God is clear from the response of "the Jews." Scarcely were the words out of His lips than forgetting that they had made of themselves a cordon around Him, they scattered to gather up stones. When He was in the open court in October, they, when enraged, lifted up (*eeran*) stones lying around, as a threat. But now, then (*oun*, *i. e.*, on account of this word,) they from some distance carried (*ebastasan*) stones again to stone Him. This was not a mere demonstration like the last one, but a real preparation to inflict on Him death at once.

But Jesus was not moved. He faced them as they returned with the stones in their hands, and calmly tried to bring them to better thoughts. "I," said He, "have shown" (*edeixa*, the verb indicating that these works are specimens,) "you from" (*ek*, *i. e.*, from Him as to both the works and power,) "My Father, many beautiful (*kala*) works"—*i. e.*, works displaying moral beauty, the Divine excellencies as well as the Divine power and goodness. "For which of these works do ye stone Me?"

"For a beautiful (*kalou*) work," said they, "we do not stone Thee, but for blasphemy; and because that Thou, being a man, makest Thyself God." And this

answer ought to have forever prevented all those logomachies, with which we are all familiar, as to the meaning of Jesus' words. His hearers understood Him to claim co-equality with God in essential being. He gave not the slightest intimation that they had misapprehended His meaning. He spoke the word out of His own consciousness, or He did not. If not, then He said what was not true. If He did, then His Divine relation must be accepted upon His own testimony.

This charge of blasphemy, based upon His own words, He now meets. Not by denying the correctness of their understanding of His words, for this He admits; but by showing that it was not blasphemy. To do this He quotes from the Scriptures, (Ps. lxxxii, 6), Yet He uses the term "law," thus designating the whole Old Testament as the one law of Israelite thought and life. But He here designates it "your" law—notice the emphasis on "your"—as He had done during His last visit (Jn. viii, 17). He says also, that the Scripture cannot be destroyed (*Iutheenai*). It stands, and must stand, unbroken. "This Scripture cannot blaspheme," He said, "Him, whose whole life was a fulfilment of it: and in your law it is written, I have said ye are gods." Turning to the place we see that Asaph, in addressing the theocratic judges who, as administrators of law, occupied the exalted position of God's representatives, called them, because vicegerents of God, gods (*elohim*), and sons of the Most High (*Beni Eljon*). "It," said Jesus, quoting

this text, "he called them gods unto whom the word of God came; say ye of Him whom The Father sanctified," *i. e.*, solemnly set apart and dedicated to this mission, before His incarnation, "and sent into the world, Thou blasphemest, because I said," *i. e.*, My word, " 'I and My Father are one,' 'I am The Son of God?' I am His consecrated One. I am His Messenger. Would I blaspheme?"

Such testimony ought to be most sufficient. But waving that, look at the testimony which ye can at once perceive and handle. "I submit to you the works which I do. If I, doing them, do not the works of My Father, do not believe Me. But if they be His works, and if (*kai an*) you do not believe Me, believe the works; in order that, ye may know and understand (*ginooskete*)* that in Me is The Father, and I am in The Father:" expressing in the former phrase, the full communication to Him, The Man Christ Jesus, of the Divine fulness, and in the latter, that He wished to derive life, and everything from the fulness, gift, and direction of His Father.

This reasoning they could not answer. And so much felt they its force that they dropped the stones. But He must be stopped. More than once had the attempt to arrest Him failed. Again they sought to arrest (*paisai*) Him, to drag Him before the Sanhedrim; but He escaped out of their hands. And this

[*Cod. Sin. and the best Mss. have this instead of *pisteuseete* of T. R.. Generally accepted, and is the word in the R. V.]

escape was not from fear; for at the proper time He returned to the city. It was as wisely directed as were all His movements. But to have remained would have brought on the conflict. And this must be avoided until the hour for His sacrifice had come.

SECTION III.

JESUS AGAIN IN PERÆA: HIS LAST STAY IN THAT PROVINCE.

Incidents: Goes to Bethania—Many went to Him—Dines with a Pharisee—Heals a man of dropsy on Sabbath—Defends the lawfulness of the act—Addresses the guests on humility—Addresses the crowd of followers on self-denial—Parables of the Lost Sheep—Lost Drachm—Prodigal Son—Unfaithful Steward. Words against covetousness—Rich man and Lazarus—Addresses upon offences, forgiveness and faith—Raises Lazarus from the dead—Council summoned against Him—Their decision—Discussion in Jerusalem as to probability of His coming to the Passover.

Localities: Peræa—Bethania—Ephraim—Jerusalem.

Time: Dec. A. D. 29—First of March, A. D. 30.

John x, 40, 41, 42.

Luke xiv, 1-6; 7-14; 15-24; 25-35.

“ xv, 1-32; xvi, 1-13; 14-31; xvii, 1-10.

And He went away again from Jerusalem, beyond Jordan, unto *Bethania*, the place where John at first baptized (was, *i. e.*, *had been*, baptizing) and there He abode.

And many resorted (came, R. V.) unto Him; and they said, John did no miracle (indeed did no sign, R. V.), but all things that (whatever, R. V.) John spake of this Man were true.

And many believed on Him there.

And it came to pass, as (when, R. V.) He went into

the house of one of the chief (one of the rulers of (the, R. V.) Pharisees on the (a, R. V.) Sabbath day to eat bread, that they watched (were watching, R. V.) Him.

And behold there was before Him a certain man which had the dropsy.

And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day (or not, R. V.)?

And (but, R. V.) they held their peace.

| | | | |
|--------------------------------|---|------------------|---------------------|
| Jesus heals a man of the drop- | } | And He took him, | |
| sy. His | | recorded | and healed him, and |
| miracle. | | | let him go. |

And He answered them, saying, Which of you shall have an ass or an ox fallen into a pit (well, R. V.) and will not straightway draw him up on the (a, R. V.) Sabbath day?

And they could not answer Him again to those things.

| | | |
|------------------------|---|-----------------------------|
| Jesus' table talk at a | } | And He put forth (spake, |
| Pharisee's house. | | R. V.) a parable unto those |

which were bidden, when He marked how they choose out the chief rooms (seats, R. V.) (*prootoklisias*, chief reclining places at the table); saying unto them, When thou art bidden of any man to a wedding (marriage feast, R. V.) sit (*katakli-thees*, recline) not in the highest room (chief seat, R. V.) (*prootoklisian*, chief reclining place), lest (happily, R. V.) a more honorable man than thou be bidden of him; and he that bade thee and him (shall, R. V.) come and say to thee, Give this man place; and (then, R. V.) thou (shalt, R. V.) begin with shame to take the lowest room (place, R. V.). But when thou art bidden, go and sit down in the lowest room (place, R. V.); that when he that bade (hath bidden, R. V.) thee cometh, he may say unto thee: Friend, go up higher;

then shalt thou have worship (glory, R. V.) in the presence of all that sit with (*sunanakeimenoon*, that are reclining with) thee. For whosoever (every one that, R. V.) exalteth himself shall be abased (humbled, R. V.); and he that humbleth himself shall be exalted.

And He said also to him that bade (had bidden, R. V.) Him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren (*adelphous*, brothers) nor thy kinsmen, nor rich neighbors, lest (haply, R. V.) they also bid thee again, and a recompense be made thee. . But when thou makest a feast, call (bid, R. V.) the poor, the maimed, the lame, the blind; and thou shalt be blessed (blest, R. V.); for they cannot (have not the wherewith to, R. V.) recompense thee; for thou shalt be recompensed at (in, R. V.) the resurrection of the just.

Remark of one of the company. } And when one of them that sat (*sunanakeimenoon*, reclining with) Him at meat (*at the table*) heard these things, he said unto Him, Blessed is he that shall eat bread in the Kingdom of God.

Jesus' reply. } Then (but, R. V.) He said unto him, A certain man made a great supper, and he bade many; and he sent (forth, R. V.) his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first one said, I have bought a piece of ground (a field, R. V.), and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So (and, R. V.) that servant came and showed (told, R. V.) his lord

these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in thither the poor and maimed, and halt (lame, R. V.) and blind. And the servant said, Lord, it is done as thou hast commanded (what thou didst command is done, R. V.) and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel (constrain, R. V.) them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

And (now, R. V.) there went with Ilm great multitudes.

Jesus' remarks to the crowds } And He turned,
that were following Him. } and said unto them,
If any man come
(cometh, R. V.) unto Me, and hate (hateth, R. V.) not
his (own, R. V.) father and mother, and wife and
children, and brothers and sisters, yea, and his own life
also, he cannot be My disciple; and whosoever doth
not bear his (own, R. V.) cross and come after Me,
cannot be My disciple. For which of you intending
(desiring, *theloon*, R. V.) to build a tower, sitteth not
down first and counteth (doth not first sit down and
count, R. V.) the cost, whether he have sufficient to finish
(complete, R. V.) it? Lest haply after (when, R. V.)
he hath laid the (a, R. V.) foundation, and is not able to
finish, all that behold it begin to mock him, saying, This
man began to build, and was not able to finish. Or what
king going to make war against another king (as he
goeth to encounter another king in war, R. V.) sitteth
not down first and consulteth (will not sit down first
and take counsel, R. V.) whether he is able with ten
thousand to meet him that cometh against him with

twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth (asketh, R. V.) conditions of peace. So likewise (therefore, R. V.) whosoever he be of you that forsaketh (renounceth, R. V.) not all that he hath, he cannot be My disciple. Salt (therefore, R. V.) is good; but if (even, R. V.) the salt have lost its savour, wherewith shall it be seasoned? It is fit neither for the land, nor yet for the dunghill; but men cast it out.

He that hath ears to hear, let him hear.

Then (now, R. V.) all the publicans and sinners drew (were drawing, R. V.) near unto Him, for to hear Him.

And (both, R. V.) the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth with them.

Jesus' remarks to some murmuring Pharisees and scribes. } And He spake unto them this parable, saying, What man of you having an hundred sheep if he lose (and having lost, R. V.) one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and (his, R. V.) neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you that likewise (even so, R. V.) there shall be joy in Heaven over one sinner that repenteth, more than over ninety and nine just (righteous, R. V.) persons, which need no repentance.

Word about the Lost Piece of Money. } Either (or, R. V.) what woman having ten pieces of silver (*drachmas deka*, ten drachms,)* if she lose one piece (drachm) doth not

[*An Athic silver coin, worth about 17 cents.]

light a candle (lamp, R. V.) and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece (drachm) which I had lost. Likewise (even so, R. V.) I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

Story of the } And He said, A certain man had
Prodigal Son. } two sons; and the younger of them
said to his father, Father, give me
the portion of (the, *tees*) goods (thy substance, R. V.) that
falleth to me. And he divided unto them his living.
And not many days after, the younger son gathered
all together, and took his journey into a far country,
and there wasted his substance with riotous living.
And when he had spent all, there arose a mighty fam-
ine in that land (country, R. V.), and he began to be
in want. And he went and joined himself to a citizen
(one of the citizens, R. V.) of that country; and he
sent him into his fields to feed swine. And he fain
would have filled his (the, *teen*,) belly (have been filled,
R. V.)* with the husks that the swine did eat, and no
man (*oudeis*, no one) gave unto him. And (but, *de*, R. V.)
when he came to himself, he said, How many hired
servants of my father have bread enough and to spare,
and I perish (here, R. V.) with hunger. I will arise
and go to my father, and will say unto him, Father, I
sinned against Heaven, and before thee (in thy sight,
R. V.), and I am no more worthy to be called thy son;
make me as one of thy hired servants. And he arose
and came to his father. But when (while, R. V.) he
was yet (afar, R. V.) a great way off, his father saw
him, and had (was moved with, R. V.) compassion, and

[**Koilian*, is disputed by no critic.]

ran, and fell on his neck, and kissed (*katēphileesen*, kissed repeatedly and affectionately) him. And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth (quickly, R. V.) the best robe, and put it on him, and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat and be (make, R. V.) merry (*euphranthomen*); for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field, and as he came and drew nigh to the house, he heard music and dancing. And he called (to him, R. V.) one of the servants (*toon paidoon*), and asked (inquired, R. V.) what these things meant (might be, R. V.). And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And (but, R. V.) he was angry, and would not go in; (and, R. V.) therefore came his father out, and entreated him. But he answering, (but he answered and, R. V.) said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment (and I never transgressed a commandment of thine, R. V.); and yet thou never gavest me a kid that I might make merry (*euphranthos*) with my friends; but as soon as (when, R. V.) this thy son was come (came, R. V.) which hath devoured thy living with harlots, thou (killest, R. V.) hast killed for him the fatted calf. And he said unto him, Son (*teknon*, child) thou art ever with me; and all that I have is thine (all mine is thine, R. V.). (But, R. V.) it was meet that we should make (to make, R. V.) merry (*euphrantheenai*) and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Jesus' remarks to His disciples. Story of the Unjust Steward. } And He said unto His (the, R. V.) disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted (was wasting, R. V.) his goods. And he called him, and said unto him, How is it that I hear this of thee (what is this that I hear of thee, R. V.)? Give (render, R. V.) an (the, R. V.) account of thy stewardship: for thou mayest (canst, R. V.) be no longer steward. Then (and, R. V.) the steward said within himself, What shall I do? for (seeing, R. V.) that my lord taketh away the stewardship from me; I cannot (have not strength, R. V.) to dig; to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one (and calling each one, R. V.) of his lord's debtors unto him, and he said unto the first, How much owest thou unto my lord? And he said an hundred measures (*batous, baths, about 3900 quarts, or 975 gallons*) of oil. And he said unto him, Take thy bill (bond, R. V. *to gramma*) and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said an hundred measures (*korous, cors, about 1400 bushels*) of wheat. And he said (saith, R. V.) take thy bill (bond, R. V.) and write fourscore. And the lord commended the unjust (unrighteous, R. V.) steward, because he had done wisely: for the children (sons, R. V.) of this world (*aioonos*, age) are in their (own, R. V.) generation wiser than the children (sons, R. V.) of light.

And I say unto you, Make to yourselves friends of (by means of, R. V.) the mammon of unrighteousness; that when ye (it shall, R. V.) fail, they may receive

you into everlasting habitations (the eternal tabernacles, R. V.). He that is faithful in (a very little, R. V.) that which is least, is faithful also in much; and he that is (unrighteous in a very little, R. V.) unjust in the least, is unjust (unrighteous, R. V.) also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is (another's, R. V.) another man's,* who shall (will, R. V.) give you that which is your own? No man (servant, R. V. *oiketees*, household servant) can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

And the Pharisees also, who were covetous (lovers of money, R. V.), heard all these things; and they derided (scoffed at, R. V.) Him.

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| Jesus' reply to the scoffs at Him of cov- etous Pharisees. | } | And He said unto them, Ye are they that justify yourselves before (in the sight of, R. V.) men; but God knoweth your hearts; for that which is highly esteemed (exalted, R. V.) among men is (an, R. V.) abomination in the sight of God. (Now, R. V.) there was a certain rich man which (and he, R. V.) was clothed in purple and fine linen, and fared (faring, R. V.) sumptuously (<i>euphrainomenos lamproos</i>) every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which (that, R. V.) fell from the rich man's table; moreover (yea, even, R. V.) the dogs came and licked his sores. And it came to pass that the beggar died, and (that |
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[*The word "man's" is not in the Greek text. The Revised Version's "another's" is the correct translation.]

he, R. V.) was carried (away, R. V.) by angels into Abraham's bosom; the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented (in anguish, R. V.) in this flame. But Abraham said, Son (child, *teknon*), remember that thou in thy lifetime receivedst thy good things, and Lazarus likewise (in like manner, R. V.) evil things: but now (here, R. V.) he is comforted and thou art tormented (in anguish, R. V.). And besides all this (*epi pasi toutois*, in all these) between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot (may not be able, R. V.); neither can they pass to us, that would come from thence (and that none may pass over from thence to us, R. V.). Then (and, R. V.) he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brothers, that he may testify unto them, lest they also come into this place of torment. (But, R. V.) Abraham said (saith, R. V.) unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham; but if one went to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though (if, R. V.) one rose from the dead.

Jesus' speaks again } - And He said unto His dis-
to His disciples. } ciples, It is impossible but
} that offences will (occasions of
stumbling should, R. V.) come; but woe unto him

through whom they come! It were better (well, R. V.) for him that (if, R. V.) a millstone were hanged about his neck, and he cast (were thrown, R. V.) into the sea, (rather, R. V.) than that he should cause one of these little ones to offend (stumble, R. V.). Take heed to yourselves: if thy brother trespass (sin, R. V.), against thee rebuke him; and if he repent, forgive him. And if he trespass (sin, R. V.) against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.

And the apostles said unto Him, Lord, increase our faith.

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| His reply to their request for an increase of faith. | } | And the Lord said, If ye have faith as a grain of mustard seed, |
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ye might (would, R. V.) say unto this sycamore tree, Be thou plucked up by the root (rooted up, R. V.) and be thou planted in the sea, and it should obey (would have obeyed, R. V.) you.

But which (who is there, R. V.) of you, having a servant ploughing or feeding cattle (keeping sheep, *poinainonta*, that, R. V.) will say unto him, by and by when he has come out of (in from, R. V.) the field, Go (come straightway, R. V.) and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow (*dokoo*, think) not. So likewise (even so, R. V.) ye also, when ye shall have done all those (the, R. V.) things which (that R. V.) were commanded you, say, We are unprofitable servants: we have done that which it was our duty to do.

So soon as Jesus had gotten outside the city with the Twelve, He hastened to Bethany, and tarrying only long enough, doubtless, to tell His beloved friends whither He was going, He pressed on to the Jordan. This He recrossed, and went away again into Peræa. He at once directed His steps to the district of Bethania, and quietly remained there for a time. And what thoughts and emotions must have again stirred within the first called disciples as they stood on that ground all living with the most exalted and the most sacred scenes and recollections. There, Jesus' great forerunner had so long and faithfully labored. And the evangelist's words, "at first," show how vividly he recalled those glorious days of joy and liberty, when John Baptist first lifted up his mighty voice. For now John the apostle was living those days over again. Nor could the Mighty Master ever forget that place. The locality must have again recalled the memories which His passing through but a few days before had revived. There, He, in Jan. A. D. 27, had been baptized and been introduced into His offices, and at the same time had been divinely assured of His Divine Sonship, and had been also solemnly anointed and sealed for His service of toil and sorrow, of suffering and death. There, had He returned after His signal triumph in the wilderness, had been pointed out to men as The Son of God and The Messiah, and had gathered the the first fruits of His personal ministry. And as He recalled all that had occurred since then, and especially His Jerusalem experiences, the blissfulness of repose

must have been His, as, amid the quiet of nature, He, for a time, lived in that glorious past.

But not long. For soon we find Him again busy in labors. Many at once resorted to Him. Them, doubtless, He taught. John's old disciples were delighted and drawn by His preaching. At once they recalled John's testimonies. And as they witnessed the displays of His power, they, contrasting the absence of all such power in John with the miraculous energy streaming forth from Jesus, exclaimed, "John did no sign." Then recalling all that John had said about this One, they saw that John was a prophet; "for," said they, "all things which John spake about Him were true," *i. e.*, had passed into realities. John's words had been illustrated by Jesus' life; and the two united, were helpful to them. They heard, saw, reflected and believed. And John, the apostle, in his "believed on Him there (*ekei*)," gives in his 'there' a striking and painful contrast between the persistent, increasing and terrible unbelief of the citizens of Jerusalem and the now quickly developed faith of these persons; and also calls attention to the fact that there where John had gathered his first disciples, Jesus was now gathering the fruits. John, being dead, was yet speaking. The harvests were being gathered from the seed which he had sown.

But such rays of sunshine could not last. Go where He would, Jesus found Pharisees; and they regarded Him with very unfriendly eyes. While He was yet

in that region, one of them invited Him to take a Sab-

Luke xiv, 1-15; comp. Lk. } bath meal with him.*
 vii, 36-50; xi, 28-54. } He was one of the rul-
 } ers of the Pharisees,

perhaps a ruler of the synagogue where Jesus had, on that morning, worshipped. Not unfrequently was He an invited guest. Some of the most precious truths which He gave, came from Him in His table-talks. Twice before had He been invited by Pharisees. In both cases the motives were at least mixed, if not sinister. Possibly, now, the invitation was a mark of respect. But all the circumstances show a self-seeking, ostentatious spirit; and the presence of the man with the dropsy starts the gravest suspicions that whatever may have been the social position and attainments of the Pharisee, he originated or connived at a plot to entrap Jesus, and used a Sabbath day and his home as the time and place of its perpetration, and a sick man as the unsuspecting instrument. This man was so placed in the room that Jesus could not but see him, perhaps as He entered. He was before Him (*Grk.*). He had a dropsy. This was a disease which resisted all curative processes which were attempted through the imagination. If Jesus thus wrought cures, so they reasoned, this case will resist His skill. Should He try and fail to cure, or should He not try, it will be in either case,

[*This was customary with the Jews. No food was cooked on that day. It was prepared on Friday, and was eaten cold, but was better than on any other day of the week.]

defeat. Should He succeed, it will be a clear breaking of the Sabbath.

Jesus accepted the invitation and accompanied the Pharisee home. Soon as He entered the house, the sick man, He saw, was the snare—a fact seen in Luke's "*idou, behold!*" At once He asked the Pharisee and the lawyers* present to note any infraction of the law, a question by which once in Galilee on a similar occasion,† He had unmasked a base design. "Is it," said He, "lawful to heal on the Sabbath day?"

"And they held their peace;" a virtual admission that it was not wrong. Then Jesus, laying hold on (*epilabomenos*) him, sent streams of blessing through the swollen and afflicted man, for his healing. And that he might be free from the jarring notes of controversy which He knew would speedily follow, He dismissed (*apeluse*) him with a heart full of pleasant thoughts and memories. Then, in vindication of His act, and that there might be no possible ground of just complaint, He used an illustration similar to one which He had used a few Sabbaths before, and nearly like one which He had given in Capernaum the summer before, (A. D. 28):‡ "which of you having an ox or an ass fallen into a well (*phrear*), will not at once pull him out on the Sabbath day?"

This was a home thrust. Lawyers and Pharisees

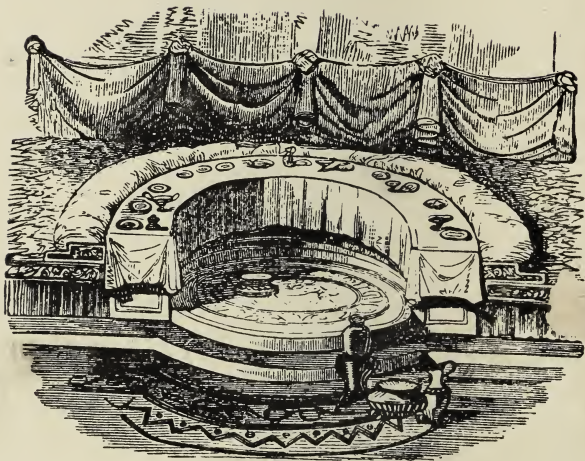
[*See pg. 39, and Pt. III, 111, 157, for meaning of the term.]

[†Lk. vi, 9. See Part III, pg. 154, 155, 212-216.]

[‡Lk. xiii, 15; Matt. xii, 11. See Part III, pg. 154, 155, 212-216.]

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AN EASTERN DINING-ROOM.

alike were baffled. They said, because they could say, nothing.

Meantime the guests who had witnessed the miracle were placed at the table. This duty was then, as it has been so often since, a matter of much perplexity to the host, to place so as to avoid giving offense. The middle cushions of each of the three sides were considered the chief triclinia, the left hand ones from them the next higher, and the right hand ones the lowest. These last were given to the guests of the least consideration. The chief places were always most eagerly sought. To be placed in these was regarded a very high mark of distinction. They were, hence, loved by both Pharisees and Rabbis. And they regarded the putting into these places of a younger or less prominent man in preference to an older or more distinguished one, as an insult, and even as an injury to religion itself. On this occasion the chief and greatest Guest, as He took the place assigned Him, observed the unseemly, petty and valueless strife about the chief places at the table. He at once improved the occasion, in giving one of those table talks, so full of wisdom, which were a feature in His ministry. Fixing His attention upon the guests, He, through a parable, taught them a great lesson of humility, in the deepest meaning of the word: "When you are invited to a wedding," said He, "take cheerfully, one of the lowest seats. This is the proper thing in itself. And if you begin thus, you will not be subjected to the mortification of having to give up

your seat to an invited older guest, or one higher in social position, or more distinguished among men. And besides, if you are worthy of a higher place, the host will say, "Friend (*phile*,) go up higher. And then and thus shalt thou be honored in the presence of the guests."

The reason (the *hoti*, *because*) which Jesus gives for uttering this word is, "For any one who exalteth himself shall be abased, and he who humbles himself shall be exalted." This is an unchanging principle, and of universal application. But the word "parable"—the meaning of which we have already seen*—shows that Jesus designed to teach through it, some special lesson, revealed, yet concealed; and for some special end. And, connecting all the circumstances of its utterance with what He had said in Capernaum, Summer, A. D. 28, when speaking of the faith of the centurion,† we may be able to see what lesson He would convey, and to whom. The Pharisees had taken the highest seats at God's table. By their treatment of Jesus, who was infinitely higher than they, they had shown themselves unworthy of the place. Some ones; more modest and humble, would be recognized as more honorable, and would be invited to occupy those seats, now so unworthily filled.

Then, during the meal perhaps, Jesus, turning to His host, gave him, and through him all the guests,

[*Part IV, pp. 68-70.]

[†Matt. viii, 11. See Part III, pp. 279, 285-287.]

and all others, for all time, a lesson of richest value, whether what He said be considered directly, or as a parable: "Think not only in making a feast of friends, brothers, kinsmen and rich neighbors. For they can reciprocate this favor. And thus in the end you will about get back what you spend. These reciprocations move only in the circle of selfishness, inflate self-importance, and feed self-love. But when you make a breakfast or dinner, call the poor and wretched. In doing this," said He, "thou"—and He was addressing a Pharisee—"shalt be happy" (*makarios*). He had before declared that any one giving a cup of water to a disciple for His sake, should not be without his reward. Now, He commends that generosity which bids to the table the poor and needy; and in this word gives a special application to that rule which should animate the whole life, viz: the substitution of the free gift for the mere exchange of benefit or service. "Such," *i. e.*, the poor, said He, "can make you no return. But it shall be paid back (*antapodotheesetai*) to thee in the resurrection of the just"—a coming fact, of which He had already spoken, Spring of A. D. 28.*

One of the guests was greatly struck with the grandeur of this thought. "Happy (*makarios*)," said he unto Him, "is he who shall eat bread in the Kingdom of God."

Most true, was Jesus' implied reply. But who are they that shall eat bread there? This He, through a parable, proceeded to show. He said,

[*Jn. v, 29. Part II, pp. 248, 278, 279.]

Lk. xiv, 16-27. } One made a great supper. At the appointed hour, he sent his servant to say to all the invited guests, Come, for all things are now ready. All made excuses which were but disguised refusals, and a marked affront. The servant reported these facts. Instantly the man said, Go out quickly into the larger streets (*plateias*) and smaller cross ones (*rumas*) of the city, and bring in the poor, blind, halt and maimed. This was done. But the table was not filled. Then the servant was sent out into the highways and hedges of the country, to compel those to come in who were kept back by false timidity; "that my house may be filled." This also was done. These also were brought in, and the originally invited guests were shut out.

The hearers could see at once, even if but dimly, the drift and point of this word. The word, 'eat bread in the Kingdom of God' which started Jesus' parable would show them that it was to this Kingdom that the Great Supper belonged; that the ones first invited were "the sons of the Kingdom," through Himself, The Servant of Jehovah; and that these, the Jews, both nationally and individually, had refused both the invitation and the Kingdom. But the supper had been prepared, and both table and house must be filled. The servant, hence, was commanded to go out quickly into the streets and lanes of the city, where men of all classes congregate, and bring them in (vs. 21), a significant parabolic intimation of the conversion of

Jews after Pentecost. And there still being room, the servant is sent out again, now into the highways and hedges, *i.e.*, the open fields of the world, to constrain the people by entreaty to come in—a shadowing forth of the present dispensation of the gospel among the Gentiles, the historical commentary of which we have in Acts xiii-xxvii, as we have in Acts i-xii the same commentary on vs. 21. And the whole word (in vs. 21-24) was a most significant intimation that the doors of the supper room would be open not only to Jews of all classes, but also to the heathen everywhere, whom Rabbis and Pharisees entirely excluded. Those were called in, these would be shut out.

A wonderful word! Given in a quiet table talk to a guest in a Pharisee's house, it is to us Gentiles a most blessed, but to Jesus, it was a most sad, saying. And it shows us also, that not His darkest hours only, but also His social ones of human friendliness brought their sorrow to this Heavenly Stranger.

By this time great crowds had gathered, and as Jesus went forth from the house—either the house of the Pharisee where He had dined, or the one where He was staying, and if the latter, then a day or so later than this Sabbath—the crowds went with Him. Some of them may have felt their conscious need of Him as the Saviour. But the most came from other motives. Their presence gave neither rest nor joy to His spirit. His words to them show that He was not at that ease

in their midst which the full welcome of Him gives. He knew the terribleness of the scenes connected with His now speedily approaching death, and all involved in following Him. The blessings would be infinite, but the consequences on earth might be most distressing. This fact must be placed as plainly before His Peræan followers as it had been before His Galilæan. These must be tested as thoroughly as those had been before He left Capernaum; and by those principles which He had laid down in His instructions to the Twelve. To them He had declared that any love to any earthly kindred that was stronger than love to Himself, made the person unworthy of Him. Love to Him must be supreme, and with it must be connected cross-bearing after Him. This great principle He now put in a far stronger form. The crowds that went with Him were publicans and sinners. But intermingled with them were Pharisees and scribes. It was then most necessary that all should clearly understand all the self-denial connected with genuine discipleship. He turned to the crowds and said, "If any come to Me (in outward following), and hate not all his relations, and his own life also, he cannot be My disciple," in living union with My Person and spirit.

A strong word, whose force cannot be weakened. It must mean here what it means upon Jesus' lips in Jn. iii, 20 and Matt. v, 44, x, 22. These places show that it is connected with antagonism. And this, connected with what He says about loving even our ene-

mies, helps us to see what He means. Not that discipleship involves hatred to our own kindred, or to any man. But that nothing must be allowed to stand in the way of discipleship. He must hate even his own life, in so far as it partakes of the principle of sin and death—a word which shows that this “hate” has in it nothing but what is purely of a moral nature. But it has this. There are often bitter griefs and heavy pains to be endured, cords to be broken, affections to be sacrificed, and sufferings to be borne, most anguishing—described by bearing the cross, the most ignominious and painful of punishments. And if one’s nearest relations oppose this following of Jesus, this shows in them a hatred to Jesus. They, hence, in this are really hateful themselves, viewed in the light of God. Their hostility shows their position. They must be forsaken, not God. With their hatred to God, one must not have the slightest sympathy. He must let them clearly understand that in this, there is an irreconcilable antagonism between them, so long as they hate Jesus. He must, if needs be, abandon them as to all fellowship. And if they stand as determined haters of God, he must renounce them, and go forth, painful as it must be, sternly holding down every thought and feeling towards them that would, in the slightest, interfere with his full and perfect allegiance to Jesus. And this hatred which can come only from love to Jesus, is itself the truest and deepest love to the relatives: a love so strong, that it pours itself out in unceasing

prayers for them, will do all it can to help and bless them, and would lead one to gladly sacrifice himself for their salvation, if that would obtain it. In such a case, this will be his cross which the person must bear, and follow after Christ.

A crushing word this, and an awfully testing one. One must count the cost before taking a step which

Lk. xiv, 28-35. } involved so much. A wise man
 } intending to build a watchtower for
 his vineyard (Matt. xiii, 33), or a lofty tower (Lk. xiii, 4) for any purpose, counts the cost before he lays the foundation, to see if he has the money to finish it; otherwise the half-finished structure will become his folly, and expose him to ridicule. A wise king will not readily enter upon a ruinous course. Before he declares war against another king, he will take counsel whether he is able with his troops to cope with him that cometh against him with a larger force. And if not, he will, instead of soldiers, send ambassadors, and desire conditions of peace. I am that builder. Before I undertook to build the Church, I counted all the cost. I am that king making war with Satan, the prince of this world. Before I began the warfare I made Myself thoroughly acquainted with the enemy's resources. I know what My course as builder and King has cost Me. I tell you that only by forsaking all that you hold dear, can you be My disciples. Only by this renunciation of the world and all its glory for God, and only by boldly and openly, before God and the world

standing forth as a follower of Jesus, and only by persistent continuance, application, and construction till completion, and conflict till the final victory, and by being ready in this building and warfare to sacrifice all, can there be that foundation and development of that work of God in the life of a man, that will fit him to become a builder and soldier for God. It is only this purpose and this position that puts one where he can receive the power of God to build, and also to fight Satan and sin, and in both to succeed.

Then He uttered one of those pregnant words which He had spoken twice before (Matt. v, 13; Mk. ix, 50). At that time it was to His own disciples, but now it was to the crowd, that He addressed the word. And its close connection here with these words, "he that hath ears to hear, let him hear," which, whenever spoken, were designed to act like a rousing trumpet call in setting men to thinking deeply, shows that it was intended to tell the Jews that they, once constituted the salt of the earth, had lost their preservative qualities, were useless as salt, and would soon be cast out as of no value for one of the originally designed ends. But it was a word intended, also, for every believer. Salt is preservative, and a holy life has a most wonderful power upon society. But if the believer by his worldliness, or by his mixing up in worldliness once loses this preservative power, nothing can ever restore it, nor give that savor which it was his mission to exert in the world. He is henceforth

fit for nothing. He has no moral power over men. They cast him out. An awful judgment, when men of the world declare that that man has lost all his wholesome savor, and is fit for nothing as a believer.

These words, it would seem, changed the relative position of the crowds. The Pharisees and scribes got back. They felt keenly the sharp edge of what Jesus had been saying. They must get away, but not entirely. They stood around on the outskirts of the crowds. This enabled all the publicans and sinners* present to draw near unto Him.

Lk. xv, 1-10. } And this fact gave to Jesus real joy
 } in His spirit. His strong words which
 had driven the Pharisees away, had drawn publicans and sinners near. They wanted Him as a Saviour, and He, as The Saviour, wanted them. He had gone to, and through, and from the Pharisee's house, and along the road with admiring crowds, but He had not found rest nor joy. But now He had found both. Here was real work to do, with men and women anxious to be saved. This to Jesus was the house of God. This to Him was the gate of Heaven.

The insinuation in the Pharisees' word, "this man receiveth sinners," was that He gave license to sin. And this He directly met by telling them of Heaven's joy in sinners' salvation.

[*This word, thus far, is found in the following places: Matt. ix, 10, 13 (Mk. ii, 15, 17; Lk. v, 32); xi, 19 (Lk. vii, 34, 37); Lk. vi, 32, 33, 34; xiii, 2, 4.]

For the first time now, since Jesus had entered into Peræa, do we meet these terms, "publicans and sinners." This gathering—(*eggizontes, were drawing near,*)—these words show a fact more or less permanent—shows that there must have been something uncommonly attractive in Jesus, to draw to Him here in Peræa, as before in Galilee, persons of this description. Both had broken with Levitical purity and Jewish respectability; the former by their business, the latter by their life. Both were social outlaws. The latter were degraded and vile. The *Am-ha-arets, unlearned*, and the Pariahs, they were despised by the people and Pharisees; and Rabbis must have nothing to do with them, even to try and reclaim them, or if reclaimed, to walk with them, or read the Law in their presence. And the insinuation in the "this man receiveth sinners," viz: that Jesus gave license to evil, was in perfect keeping with their uniform course. It was annoying to them, and a most unfavorable sign, that Jesus would treat them as human beings, much more welcome, teach and save them from their degraded and sinful life. But He had come to save men. And He drew these wretched creatures to Himself, not by compromising truth or purity, but by recognizing them as created by God, and as, no matter how sunken, worth saving. And in Him they saw not the self-righteousness of the Pharisees, full of pride and contempt, but a holiness associated with the genuinely tenderest human love. And from Him, further, they felt coming to them a

power which drew them up out of their sinful life, and out of the dejection and degradation of their lot, into the sweet presence of truth and purity. His Presence and words were uplifting, not depressing. This was a revelation, a heaven to them. Far and wide throughout the region of Bethania spread the news, "a great Rabbi is here who cares for us." And from many a wretched hovel, as from many a better house, publicans and sinners streamed forth to see and hear One who was no respecter of persons, and who had come to lift the down-trodden up, and, wholly irrespective of all class distinctions, to give His blessing to all who would receive it. No wonder was it then, that they now felt emboldened, soon as the Rabbis gave way, to draw as near as they could to hear His words, from whom they had received nothing but kindness and recognition.

All this was extremely offensive to the Pharisees and scribes. It was, they deemed, most unbecoming in One who claimed to be The Messiah. But far more than this, it was a most manifest and decided rebuke to them for their rigorous exclusion of all such people from both their society and sympathies. They were disgusted. And they let it be known, though with baited breath. They murmured among themselves, yet so that their murmuring should reach His ears. Alluding, or pointing to Him, with a contemptuous sneer,—seen in their *outoos*, *this one*,—they said, This one receives with welcome (*prosdechetai*) "sinners" (*ham-artooloos*, without the article, implying sinners of the

worst kind), and—based upon information received from Galilee—“eateth with them.” Their use of the present tense, indicates that this was His custom. And their murmuring of these facts is both an expression of what they think of Him, and a warning to all respectable people to keep away from Him.

These publicans and sinners came, not to see a miracle, nor to get bread, nor to be healed, but to hear. Jesus had come to teach. It was therefore most exactly fitting in Him to instruct them. And it was most proper that, knowing the position which those persons occupied, and the universal abhorrence of them, that He should give the grounds and reasons of His deportment towards them. This He did in that noble protest against their narrow exclusiveness which follows. And in the words of grace with which, stroke after stroke, He smote down to the dust the spirit of self-righteousness, and unloving and unholy contempt which they felt for the degraded and lost, He has given a series of pictures which have been the admiration and joy of the ages, and the means of salvation to untold millions of our race, and which declare that God finds His happiness in man's salvation.*

Lk. xv, 3-10. { He spake to them, *i. e.*, those murmuring Pharisees, this para-

[*Let the reader remember that Jesus' Peræan ministry was largely the one that belonged to Him as The Son of Man, *i. e.*, in His relations to the world, and to individuals, not as Jews, but as lost men who need salvation. It is to this, His wider ministry, that Lk. xv belongs.]

ble.* Not a series of parables, but one parable, having two parts. This is clear from the word itself, *teen paroboleen toutteen*, *this parable*, and from the *tis*, *what* of vs. 4, with its counterpart *heetis*, *or what*, &c., of vs. 8. And that the story of the prodigal son, though belonging to the general subject on which Jesus was speaking, was not a part of the parable is clear from Luke's *eipe de*, *but He said*, vs. 11. The first part of the parable tells of the lost sheep. By a question He brought the subject very close to them. "What man of you," said He, "having an hundred sheep, if he lose one, doth not leave the ninety nine in the wilderness (*eremos*, uncultivated pasturage places as opposed to tilled fields) where the sheep are browsing, and goes after the one until he finds it. Rejoicing, he lays it on both his shoulders—an act which shows its exhausted condition. He brings it back to his own home, and he calls together friends and neighbors to rejoice with him over his found sheep.† A constantly occurring incident. Not the quality or value, but the loss to the sheep it was, and its exposedness to suffering and death from beasts of prey that moved the shepherd to hunt it. Compassion moved him to care for and save it. And his gladness in the rescue, proportionate itself to the toil and time given to the hunt, could be satisfied only in the having of sympathizing friends to share it.

[*Let the reader recall what is said on the parable, Part IV, pp. 68-70. †Comp. Jesus' use of a like parable, Part IV, pg. 372.]

It is not probable that His hearers were aware of what Jesus had said of Himself as the Good Shepherd.* Any ethical meaning, then, that they found in His words, must be gathered from a comparison of them with their Scriptures. In these they could recall such inexhaustible fundamental passages as "we are the sheep of His pasture," and "all we like sheep have gone astray," &c., and those great Messianic passages in which Jehovah represents His relations to His people and individuals, and the future manifestation of His fulness of grace, under the imagery of the shepherd and his sheep.† In the light of such passages they could see that the hundred sheep represented the totality of the theocratic people, the ninety nine, those who had remained faithful to the theocratic covenant, and the lost sheep, such as had, like the publicans and sinners, wandered far from the fold. Even these they could further see, though denied a place in the theocratic worship and society, could yet feed in general fields of the Old Testament pastures of God;‡ but that if they strayed beyond this range, then there was no possible way by which they could find their way back. Only by being hunted up and brought, could they get back. This was Jesus' shepherd-mission, as He illus-

[*In Jerusalem, in December. Jn. x, 1-20. See Part IV, pp. 395, 396, 448-453.]

[†Ps. xxiii; lxxiv, 1; lxxix, 13; xcvi, 7; Is. liii, 5; Ex. xxxiv; 6-16; Zech. xiii, 7, &c.]

[‡See Jn. iii, 21; v. 46; vi, 45; vii, 7.]

trated it by this part of the parable. This fact His hearers could not well fail to see, as also the point of His question, "Which of you, &c.?" You would hunt your lost sheep, why may not I hunt up the lost men? You would bring the found sheep to your fold. May not I bring the found sinner to—not the Theocracy, but — My house, *i. e.*, Heaven. And may not I have its inhabitants to rejoice with Me in My finding, as you have your friends to rejoice with you in your finding?

Then, through that formula which He always used when He would give special emphasis and solemnity to what He was about to say, Jesus passed over from the parable to its sublime interpretation, "I," said He, "say unto you that there shall be joy in Heaven over one sinner that repenteth, more than over ninety nine just persons who have no need of repentance." This word, a suggestion of which they might catch in His previous "His own home," would at once and immensely enlarge their views on the subject. From their Scriptures they could know that by nature no one is righteous before God, and that repentance was not only a duty enjoined upon all, but also an experience through which all must pass before they could become righteous.* The ninety nine not needing repentance would be, so they would see, those who had already repented. The repentance, then, of this one which excited such joy was that of a sinner returning to God. Whether

[*Ps. xiv, xxxii; li; the constant prophetic calls, return; and such confessions as Daniel's litany, Dan. ix, &c.

these just ones were still on earth, or among the purified, the gladness of God over them shall be less, comparatively, than over one repenting sinner. And in this joy, those surrounding Him will share, a joy with Him in His redemption work, and a joy also with the saved one in his return. His gratitude is intermingled with the congratulations and songs of praise of the redeemed on earth, and of the glorified in Heaven. A wonderful thought! The Pharisees had blamed Jesus for "receiving sinners and eating with them." And He points out to them that this is one very thing which He had come to earth to do. The coming home of The Shepherd corresponds precisely to His going forth (*poreuetai*)—a word which speaks of His returning to Heaven after He shall have on earth finished what He had come to do, viz: keep seeking the lost till His death on the cross. Then returning home now as Son of Man, He carries back His saved ones with Him. And the care with which He hunts up the lost sheep, and the tenderness with which He brings it home, it allowing itself to be brought, a change effected by the seeking love of God, are, all, occasions of infinite joy to God—a joy in which He calls the glorified to share. "What," said Jesus, virtually, "I feel and do, is what God feels and wishes. What offends you on earth causes rejoicing in Heaven." And His "rejoice with me, for I have found my sheep which was lost," shows that His affectionate shepherd-feeling is vastly more than mere property interest. He could create sinless beings un-

limitedly. Yet He is not willing to lose one lost one saved. He counts the fold. If one be astray, He has for it the tenderest solicitude. He hunts it up, to rescue, feed and bless it forever. Self-renouncing love alone could thus throb, and do all this. In The Father and Son, love towards man is one with self-interest and self-interest is one with love.

This part of the parable brought out only one part of the truth which Jesus wished to convey. In the sheep there is activity. By its own voluntary act, thoughtless, and stupidly wicked, it is straying away, and will stray on to destruction unless found and brought back. But the activities of sin do not sufficiently describe the lost condition of the sinner. There is in him the all-unconsciousness of his condition and position. This fact Jesus brought to his hearers' view in the second part of His parable. "Or," He went on, "what woman having ten drachms,* if she lose one drachm, doth not light the lamp, and sweep the house and seek diligently till she find it." Her whole store was small. She had earned it painfully. She had kept it for an important purpose. This she could not accomplish until the lost drachm was found. It all unconscious, knows not its own value, or that it is lost. It lies as contentedly where it is, if I may thus speak of an inanimate object, as if it were in the woman's purse. But she is disconsolate. It is to her distress that attention is directed, and to her determination

[*This was an Athic coin, worth about 15 cents of our money.]

and exertion to find the lost piece. She knows that it is lost in the house. So she lights her lamp, and sweeps, and searches diligently, and gives not up until she has found the drachm. Then she calleth to herself (*sugkaleitai*, aorist, middle, showing that she claims the congratulations for herself, for the object of the search is not profited by being found, as was the sheep) her friends and neighbors to rejoice with her because she had found the drachm which she had lost.

We, in the light of the subsequent Scriptures, see in the lost coin an image of the sinner, having God's stamp upon him (Jas. iii. 9), and so belonging to Him, but lost in the darkness, and wholly indifferent to his condition; and in the woman lighting the lamp and sweeping diligently, the painstaking care of The Spirit through the instrumentality of the Church, His organ, to find him, bring him out of the darkness into the light, show him his true use and put him into his true place. But this thought was far beyond the reach of Jesus' hearers. But they could readily see that God attaches a value to persons, that even as fallen, man is a precious being in His sight, and that he lost is a loss to the treasury of God, a loss more serious proportionately, as the loss of one in ten is greater than the loss of one in a hundred. They could see, further, the change in Jesus' words from "the sheep which was lost," which directed their attention to the sheep in its distress, to "the drachm which I had lost," which directed their attention and interest to the woman's dis-

consolateness at her loss, and to her putting into the finding of her lost coin all her energy and diligence. And, unless they were very dull clods, indeed, or entirely hardened by their self-righteousness, they could not well help seeing something of the grandeur in the picture, as a transparency through which to catch a glimpse of the gladness "in the presence of the angels of God" as God gets back part of His value in the "one sinner that repenteth."

Lk. xv, 11-32. } Jesus' next words, those about
 the prodigal's return, give no indication that it is a parable. They are not so called. And Luke's introduction "but (*de*), He said," indicates both the close of the parable and the beginning of a new part of His subject. What He went on to say was, I doubt not, an actual history, the facts of which were in His possession. And, because the two images from animate and inanimate nature were not enough for Him, through which to reveal the grace of God to sinners, He uses this history as an illustration to bring the reality of the forgiving tenderness and blessedness of this grace, and the place and power of faith in a sinner's return, very close home to the heart of each of His hearers. For Luke omits in vs. 11 the words "to them," found in vs. 3. And this indicates that Jesus now dropped His vindication of His course which He had spoken to the Pharisees, and addressed all present.

"A certain man had," He said, "two sons. And the

younger of them," standing on his legal right as son, "said to his father, Father, give (*dos*, the word recognizing the father's right to withhold) me the portion of the substance (*ousia*, *substantiality*) which falleth legally (*epiballon*) to me" as a son. A strange request! It showed willfulness, insubordination, the mastery of licentious passions, and the determination to gratify them. To do this as he desired, he must have money, freedom from parental restraints and home influences, and must be where he could do just as he pleased. He had reached that point where he would rather have his "portion" away from, and without the favor of his father, than to abide in filial obedience and in the enjoyment of that favor at home. And such a request, which is virtually a demand, he could not have made, had there not been first a crushing out, almost to extinction, of all filial reverence, obedience and regard.

And this younger son is a most apt illustration of publicans and sinners, those Israelites who had abandoned the Levitical worship, and even the proprieties of life; of the wilful son of a happy christian family, who, because he finds the gratification of his wrong appetites and passions hindered by the presence of his father and the healthful atmosphere of home, would break away; and also of the wilful sinner who would seek happiness, but in the wrong way, who wants only freedom to do just as he pleases, and health and money-power to lavishly expend on his lusts, and who, because God's law and love, and wise-directing counsels

are positively irksome restraints, would burst away from them and go out into the world to enjoy himself in his own way.

This move was not a sudden impulse, but a resolved and settled purpose. And this shows that the internal bond which held him fast to home had been snapped asunder. The young man was as thoroughly a prodigal in heart at this moment as when afterwards he was wasting his substance in riotous living. He sought happiness. But this he confounded with unbridled sensual gratifications. The motive and object sought were as wrong as the way which he went. Sin in its inmost being, in its essential features more manifests, in the purpose to break away from God, its hideous character, than even in the after wasting away of life in the course of profligacy.

The father granted his son's request. At first this seems strange. And yet what else could he do? He might have said no. But the internal bond being already broken, he knew that all his efforts and prayers to hold his boy would be useless, and that he could keep him home only by becoming the despotic and restraining master. It would not have stopped the boy's career, and might have made him only his bitter enemy. Sadly, very sadly therefore, and with what bitter tears in his heart none but a good and loving father so circumstanced can know, he divided unto them his living—well knowing as he did it how it would all be consumed in folly. So acts our Heavenly Father when

one is determined to depart from Him. He made man free and responsible. He, in His holy righteousness, is averse to all merely external compulsion. When one will go, He lets him. This He does by withdrawing all Divine restraints, and abandoning him to his own heart's desires. He knows what the course and end will be, and does not leave the wanderer wholly to himself, but hedges his way, often with thorns, and ever seeks his return.

But in many a case ineffectually, until the mad career is run. No sooner had the young man received his portion than he showed why he had demanded it. He gathered all together in the compact form of money, and went away from home, and into a foreign and far country (*apedreemeesen eis makran choorian*). He would get as far as possible away from home, and where his whereabouts would not be known to his father. There he would be perfectly free, and, as his own master, do just as he pleased with his money and himself. And the story is soon told. Always and everywhere the result is the same in the life of the slaves of lust. He lived fast, but it was no true life, only its hideous semblance. It was a life which was self-consuming, deadly, and finding its consummation only in death. The very "all" which the young man had gathered together at home, he "wasted in riotous living." And so ever must it be with one who will depart from God. He will go away as far as possible from His light, and from every thing that may remind

him of Him. This is the full consummation of sin. He is in the region of death. He is where there is neither salvation nor help. And if he give not up himself to all external debauchery and recklessness of riot, he will, to complete debauchery of mind, and to that utter alienation from God in which he will turn the truth of God into a lie, and worship and serve that lie as his god. Or he may give himself up wholly to the acquisition of earthly possessions. These may be the god that he worships as the spendthrift worships the god of beastiality. His life is consumed in acquiring. What he gains does him no good. He finds comfort and satisfaction not in it, but only in getting more. He is being slowly consumed by the demon fires of avarice. His life is a more awful incarnation of the wretchedness of sin, than is that even of the spendthrift prodigal. For there is some hope of the latter that when all his substance is gone he may bethink himself of his own awful loss and of his father's house. But the miser's apostacy is complete. Like a fool he lives, and like a fool he dies.

But for the prodigal there is hope. This young man found that he was not master, and that his money and the pleasures of sin were not exhaustless, as he had foolishly supposed. His substance was wasted. The misery of riot was speedily exchanged for the misery of want. His wickedly made friends quickly fell away from him. A mighty famine arose in that land, *i. e.*, to him, the result of his reckless waste. He began to

be in want.* His destitution was complete, and starvation was imminent. Joined to his want was the consciousness of distance and estrangement from home. This led him to seek a false help, and this issued only in an increase of misery. To one of the very citizens of that country, intimate association with whom he had hitherto disdained, he joined (*ekolleethee, he glued*) himself. Unhappy wretch that he was, he made himself a sort of an appendage to a strange personality—as Jesus strikingly expresses it. And the man, to show his little regard for him, made him, a Jew, by whom swine were held in abhorrence, a swineherd, and paid him such insufficient wages, that he could not buy bread enough to appease his hunger. He envied the swine their abundance of food. He was less valuable than they. In his extreme hunger he would fain have filled his belly with the carob beans† which he gave to the swine. He ate of these, doubtless, and very greedily. But they did not appease his gnawing hunger. And no one gave him anything else.

This was the extreme of his degradation and misery. For this he had sacrificed home and his most sacred feelings. He had sought pleasure and had found pain;

[**Hustereisthai*. A very expressive word. The want followed fast on the wasting.]

[†*Keratioon*; the fruit of the carob, a tree of considerable size which grows in the East, and in the south of Europe. It produces long slender pods, with a pulp of a sweetish taste, and several brown shining seeds like beans. It is still used throughout Syria and Palestine to fatten hogs, and is sometimes eaten by the poorer people.]

freedom, and had found bondage. Unless now he retraces his steps, nothing remained for him but a most miserable death. And in this picture what a photograph of the apostate's, and the self-destroying sinner's career! All goes on merrily for awhile. But by and by as he is running his career he begins to find out that the free license of sinful gratification has its limits. With the wasting of strength and possessions comes satiety. The pleasures in sin die out, leaving only stings. Remorse takes the place of the relishes of the mad joy which once befooled his heart. When he has "spent all," then comes destitution, and with it the abjectness invariably resulting from vice. The sense of the inward want, the fearful horror of the most bitter emptiness and distress, is more terrible than the outward circumstances. And these now are of the most humiliating character—famine, loss of friends, and more dreadful still, loss of self-respect. When these are coincident, one's misery is complete. Nothing is left but sufferings and humiliation. And with many at this point the plunge of desperation is made into a deeper depth. In hope of finding some resources still in himself, he glues himself to the sinners who have not fallen as low as he has, gives up wholly the remnants of his manhood to the most degrading bondage, gets little pay, finds his companions human swine, and himself an object of loathing to others and, worse, to himself. The outcome is the legitimate result of the beginning. And as he traces his career he cannot but, out from his own



THE PRODIGAL IN A FAR COUNTRY.

wretched experience, confess the worthlessness and utter disgracefulness of a life of sin, and that it is "an evil and a bitter thing to depart from the living God."

Having reached an almost abysmal degradation, the prodigal son began, so the story went on, the first time for many a day, to think. He had been out of his true self, and so had never deeply thought on the relations which he sustained. But now he "came to himself," and at once his thoughts returned with a true home-feeling, to his father and home. When he came to himself, he soliloquized, "How many hired servants of my father have bread enough and to spare, and I here perish with hunger!" Then followed this right and most noble purpose: "I will arise and will go to my father, and I will say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." And he arose and came to his father.

An inimitable picture! And a representation of conversion, whose pathos is equaled only by its truth. Often, only after the most shameful excesses in sin does the sinner begin to know the hideousness of sin. Only, often, after the failure to find help and consolation in the world through the profoundest humiliations of devotion to it, does he begin to listen to the so long overpowered voice within himself. The grace which had never lost sight of him in all his wanderings, now, seeking him in the presence of his need, begins to be regarded. In all his long and wretched career

he had been out of his true self. Now he comes to himself. For the first time he becomes self-collected. He goes into his heart (Deut. xxx, 1; 1 Kg. viii, 47; Is xlv, 8). Reflection takes the place of diversion. He thinks deeply, and more or less clearly, and the very first consciousness is, that he is, in deepest reality, though so dreadful a sinner, a son, a prodigal one, alas! but still a son of God! and the very first expression of his awakened heart is remembrance of his long forsaken father and home, and of his long lost God. Nor could it be otherwise. The heart is God's sanctuary. To come to one's self therefore is to come to God. He looks towards Him. "In His house there is," he says, "bread enough and to spare; and I, the son, a prodigal and wanderer by my own fault, perish with hunger. My sin was in leaving Him. My misery results from my sin." Blessed thoughts these, thoughts such as he has not had for many a day, and such as are followed by thoughts more blessed still. For this poignant anguish as he looks at the past, from which now he turns away with self-loathing and horror, and as he makes the contrast between his present surroundings and his old home, would have effected nothing had it not been for the new and noble purpose which followed. He has lost confidence in himself and in all his associates. But he has confidence in God; and this is the dawn of faith. And faith is not a mere thought or desire, but an act of the soul which brings two living beings into personal contact. This faith gives a brightness to his

mind which he has not had for many a day. "Why stay here? I will no longer." Rallying from his wretchedness and despondency (a fact seen in his "I will arise,") and forming that transcendently important and impressive resolution, "I will go;" he says to himself, "I will arise and go to my father, and I will say unto him," frankly, fully, without any apology, palliation or reservation, "Father, I have sinned." And in that one word, on lips of godly penitents, what a concentration, what a heart-breaking fulness of meaning! From the earliest ages it has been the way of penitent souls. And since the day of this prodigal's return, it has been the channel through which numberless humble, penitent and believing souls have poured forth their heart's confession. "I have sinned against Heaven," where obedience is the rule, and where all sin and disobedience are looked upon with holy abhorrence, "and before Thee." I am, but "I am not worthy" any more "to be called, Thy son; make me as one of Thy hired servants." This last request shows that his faith was defective. It was not full, so his penitence was not as yet entire. He longed for acceptance, forgiveness, a place at home, but dare not hope for immediate and entire restoration to his position as son. And this is, but as yet he knows it not, the true and right position. For as yet he knows not The Father's heart towards him, nor his reception. But he knows that what The Father does, can be only in grace, and upon that grace he throws himself, glad to get home again, even if only to a servant's place.

And no sooner said than done. He at once arose and started for home, and stopped not until he reached it. "He came to his father." What were the prodigal's thoughts and emotions as he traveled homeward we are not told. But we know well what are the returning sinner's ideas, anxieties, misgivings and fears; and how also, it often is, that he is some time on the way. He is hesitant. He is not sure of his reception. And much he "bemoans himself thus: Thou has chastised me, and I was chastised as a bullock unaccustomed to the yoke; turn Thou me and I shall be turned; for Thou art The Lord my God." But he knows that he has been turned, for he is penitent; and that he has been instructed, for he is ashamed and confounded because of the sins of his youth, and also because in the words "is Ephraim My dear son," he sees that he can, and wants to, come back only as a son. On his way the vicious element in his penitence, "make me a hired servant," is eliminated. His penitence now is genuine and thorough. He will throw himself upon his father's grace, but as his son. The cup of holy despair is exchanged for cup of penitent love.

Through all the years of wicked wanderings, he knew not how constantly his father's heart had yearned after his long lost boy. And now as he is returning, while yet a great way off, his father saw him in his rags and wretchedness, had compassion on him, ran to meet him, fell on his neck and kissed him: and to his "Father, I have sinned against Heaven and in thy sight," he

replied, addressing his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf and kill it; and let us eat and be merry; for this my son was dead, and is alive again, was lost, and is found." All of which was done, for the household shared in the father's joy.

So is it, said Jesus, with the returning prodigal.

The whole narrative vibrates in every word with emotion, at once the tenderest and holiest; for it is a picture of the overflowing of the heart of God towards the godly penitent. During all the years of the man's sin and misery, God's compassions had been towards him. He had never wholly abandoned him; had drawn him by His grace, and had led him to think of Him; had seen the first feeble sigh after Him, which had broken forth from his heart; had watched his coming from the moment of the fixed resolve to return; had noticed how through His own instructions, the vicious element in his penitence had been eliminated, and that he was coming home without any pledge or promise or request, but only with a heart tremblingly alive with full and honest confession. He is His dear child. His compassions over him now flow forth. He runs to meet him—the only time God is ever represented as running. He gives him a royal reception, most gracious, prompt, and loving; and with this, the highest gifts of grace, full pardon and acceptance, perfect justification and adoption, and a son's place in His home, as he has it

already in His heart. He is glad, glad indeed, and in His gladness the whole household of Heaven shares. And if you, my reader, found not this joyous reception when you returned, if you to-day feel not yourself the free son in The Father's house, fitted to express the thoughts and feelings of a son (symbolized in the narrative by the "shoes," the "robe" and the "ring"), then assuredly the fault is wholly with yourself. Your penitence has not gone beyond the point of legalism. You have returned, resolved to serve God. You have taken the place of a servant, not a son; and as a servant, not a son, are you in The Father's house.*

Most rich, most wonderful this word! Most gracious and divine this teaching! How many of Jesus' hearers were led to God by it Luke does not tell. But surely the immediate results were great. The publicans were, as a class, rich. Mammon was their god. Their extortions and wrongful accumulations were common talk; and their exclusion from society and the synagogue was a fact well known. Those present on that day may have been free from the vices of their class, but they were under the ban. They, doubtless, looked upon themselves as outcasts. Jesus' bearing and words had been most helpful to them. Upon them

[*Jesus' words about the elder son are clear as to their meaning. But to whom He referred under the appellation "the elder son," is not clear and every attempted interpretation which I have seen is unsatisfactory. Nor can I give one, after much thought on the subject, that is satisfactory to myself. No explanation of it, therefore, is attempted.]

they had acted. To them, hence, no more needful and important word could have been given than one upon the disposition of their wealth to noble purposes. And from no one could such a word come so effectively as from Jesus. He had spoken in their favor. Through His words they had been rescued, had come, through conviction and repentance, into His family, and had heard of the rejoicing in heaven over their return. Partakers of the new life, they were called to new duties, and to a nobler fidelity. Already were questions stirring within them which demanded a wise and authoritative answer. And it was most wise and gracious in Jesus at once to teach them clearly their duties as His disciples. Having come back like prodigals, their business now was to value the hopes which grace had set before them, make to themselves friends through the wise use of their wealth, and lay out it and their energies to sure and eternal profit. And, to encourage their hopes, stir up their diligence and lead them to aim high in their lives, Jesus instructed them, as His other disciples also, upon this point.

This seems clear from the close connection of His closing word about the elder son and Luke's *de kai eipe*, but *He also said*, i. e., to His disciples, &c. And the instruction that He gave them, He gave, not through a parable (of which the narrative says nothing), but through a historic fact—one of which He had learned, or which had fallen under His own observation.

Luke xvi, 1-8 } It was this. A certain rich man
 } had a steward to whom he had en-

trusted the management of his affairs. Having good administrative ability, and occupying a social position somewhat high (vs. 3), he had been given quite extensive power. It was his duty to administer the affairs wisely, and for the best interests of his master, and, as the collector and disburser of the revenues, to hand the surplus to him. But instead of faithfully discharging his trust, he wasted (the same verb that Jesus had just used of the prodigal son) the revenues upon himself. The fact was reported as an accusation to his master;* and he at once called him with the tone of a master (*Grk.*) to himself, told him in the form of a question (*to touto ti, what is this which I hear?*) what he had heard, demanded an accounting, and removed him from the stewardship.

This was a sudden, unexpected, terrible blow. The man could not avert it, for his guilt was established. He, to waste his lord's money in his own extravagance, had acted fraudulently. Intending to give no full account of them, he had taken, but had not recorded nor reported the bills payable (*grammata*). He could give neither explanation or exculpation, and must go. Terrible necessity set him to pondering. Dismissal from office only, not punishment nor imprisonment, was so far so good. But this was bad enough. He had no money, so could not live; no character, so

[*The fact of the fraud was made known to him, not by an open and honorable information (*katzegorein*), but by the secret insinuation of a spy or informer (*diebleethee*) of one most probably who wanted the place.]

could not get another stewardship. Hence to him the all weighty question, "what shall I do?" It does not occur to him, dishonest, to do right, nor to earn his bread by honorable toil. "I am not strong (*ouk ischu-os*) to dig; and to beg I am ashamed"—not from a right principle and from honorable feelings, but because he had played the great man so long. The former was physically, the latter morally intolerable to him. But while deeply pondering the problem, his worldly wisdom suggested a way, practical, though wicked, out of his difficulties. The whole matter was instantly clear. Suddenly starting up, he exclaimed, *egnoon, I know*. I have just found out what I will do, so that when I am put out* of my stewardship, they may receive me into their (business) houses." This plan was simply the craft of the worldling, to whom provision for self now is the one object of highest importance. It was, by the allowing of his master's debtors to compound their debts, to make with them a place and firm footing for himself. They would not disclose the felony. Thus he would become their master. They must be his friends, and provide for him a place. And this plan he, during the short time given him to arrange his accounts, put into execution.

It was within his prerogative as steward to settle bills; otherwise the reconstructed ones would not have

[*This use of the verb *metastathoo*, which signifies *to transfer from one place to another*, shows, in the name which he gives his disgracing displacement, his adroitness. It was simply a transfer to other houses.]

been valid. And doubtless often—for it is the way of the world for men to combine to fleece whom they can—he had combined with his master's debtors to fleece him,—one of his ways of squandering his goods. It was a most unjust way of acting. But had it not been done before, he and the debtors would not have dared to have done it on so large a scale now. Calling to him (*proskalesamenos, inviting*) every one of his master's debtors—business men who got their supplies on credit—, he at once laid before them so much of his scheme as he thought prudent. And whether terrified into compliance from fear that the accounts must at once be settled with the cash, or whether conniving with him in his rascality, they at once, all, and heartily, entered into it.

He knew what each one owed. But in order to stimulate their gratitude, and make them believe that he trusted in their honesty, he craftily asked each one, "how much owest thou," not me, but, "my lord?"—thus throwing upon him the responsibility of the remission which he was about to make. Two samples are given of the way in which he dealt with them all. The first one addressed, answered, "I owe for 975 gallons of oil," and the next one, "I owe for 1400 bushels of wheat."* He knew his men. So he could calculate

[*The *bath, batos*, translated in vs. 6 of E. V. "measure," contained 39 quarts (Ex. xlv, 14). A hundred baths would be 975 gallons. The *cor* or *chomer, koros*, translated in vs. 7, "measures," contained a little over 14 bushels. The 1400 bushels of wheat like the 975 gallons of oil, would be worth several hundreds of dollars of our money.]



THE UNJUST STEWARD.—“TAKE THY BILL, AND SIT DOWN QUICKLY”

quite accurately the degree of liberality from each one, on which he could count in repayment for his remission of part of their debts. And so, while with worldly discretion and prudence he kept this in view, he propitiated his pride mortified at his dismissal, by his arbitrary and wrong releasement of part of their debts. Handing to each one his bill, he said, "take thy bill, and sit down quickly, and write your obligation, you for 487 gallons of oil, and you for 700 bushels of wheat."

The man being authorized to act, the settlement must stand. His one motive throughout was helping himself at the expense of another. The whole transaction was wrong, and showed that the man was fundamentally wrong in character. And Jesus' emphatic condemnation of the whole transaction is expressed in his epithet, "unjust." But in regarding himself only, it was, as the world goes and says, a master-stroke. And his lord, when he heard of it, so regarded it. He could not possibly commend injustice as justice, much less the knavery which had been practiced upon himself. And he called the man "the *unjust* steward." But he had got ahead of him, had, at his expense, extricated himself successfully from his embarrassment. It was villainy, but eminent and successful villainy. And it was this taking care of number one, no matter how, if within the limits of law, this worldly wisdom, which his lord in his "he has done wisely," commended, and which the world commends still.

This was the narrative which Jesus gave His new disciples. And the reader can at once see that the point is, not the man's villainy, but his thrifty prudence in providing, through the "mammon of unrighteousness," friends for himself. It is his prudence, viewed apart from his unjustness, that is held up to view. And with this point before them—His hearers, whose hearts were open to the truth, and whose aim was to proceed from the new life which they had received—

Lk. xvi, 8, 9. } He proceeds to unfold the
 } lessons which the narrative

suggests.

These He prefaces with this word,—rooted in the lord's commendation of his steward that he "had done wisely,"—"for the children of this age (*aioonos*) are wiser in their generation than are the children of light," *i. e.*, in their generation. Here Jesus contrasts two sets of people. The one set is the children of this age, *i. e.*, of this world as outside of the Kingdom of God. The other set is the children of light, *i. e.*, of the domain of light, that region where truth and sincerity are opposed to the falseness and overreaching of this age, and where the light of God reigns, and into which He takes all the true followers of His Son. Each one of each set, during the stay on earth, is surrounded by contemporaries like himself, which form his generation (*genea*). And the only point of contrast between these two sets which Jesus here presents is this: that the former are, among their contemporaries,

wiser than the latter are among theirs. In what respect? These are, and know that they are, of this world. Their horizon is bounded by time. This is their age and space. They think only of the present. With them the only thought is how, by getting deliverance from temporal calamities, and by obtaining the most and highest earthly enjoyments, to get the most out of this life. This is the one clear aim before them. Upon this they concentrate all their energies. And in compassing this end, they show a greater prudence, thrift and tireless energy, than do the children of light in accomplishing the object of their existence, viz: the making the largest provision for the world to come. And in both cases this provision must be made by the use of, or in connection with one's contemporaries. The former, seeking only his own interest therein, uses all means to strengthen the bonds which unite him to his fellows. His object is to get on and up in the world. And to get their help he will make himself solid with them. But this, the latter neglect. Rarely do they, studying how to make the most of this life in view of the next, seek, by doing them good, to make themselves solid with those who are bound to them in the strongest of bonds, share their character, and in the next life could be of great help to them in the testimony which they must give. And if any should object that this is a low and unworthy view to preach, let such remember that it is Jesus Himself who makes this contrast, which He roots in the lord's com-

mendation of the worldly wisdom of his steward. Assuredly, as the connection shows, He here teaches us to learn from the thrifty and prudent worldling how to practice prudence and thrift in the noblest of aims, and how to be as wise in seeking to use our fellow men spiritually, to our own best possible advantage in the view of the world beyond, as the worldling is to use his contemporaries to his own highest possible advantage in this world.

Having declared this fact, Jesus went on. He prefaced His next words with His solemn and emphatic "and I," the true Lord, in the name of My Father, "say unto you," &c.,—a word in which He identifies Himself with the invisible Owner of all things. Then follows a word which is based on the fact that, while relatively to each other, each "child of light" is owner of what he possesses, absolutely each is a steward of God, and the property which he controls belongs to Him (1 Chron. xxix, 14). It is a trust-fund, for the management of which he is responsible, which he holds by the grace of his Master, which death will wrest from him, and which it becomes him to so wisely use, that in the state of deprivation and nakedness which death entails, it will be found that he has, by it, made friends. Do not hoard it up, nor waste it frivolously or selfishly, but distribute it, God's revenues, wisely, and in the great Master's name. The former course will profit you nothing, but will leave you poor indeed and destitute, on the other side of death. The latter will be

well pleasing to the Divine Owner, who rejoices in seeing us rightly using His goods, and it will make friends for us who will be friends indeed, in a period and place where they will be friends in need. "Make to yourselves (*cautous*) friends" of My disciples. This you must do yourselves. No one can do it for you. And if you do it not, you must suffer the consequences. He only makes true friends who wins hearts. Such cannot be bought with gold. They must be won. This, so far as many can do it, can be done only by the exercise of true friendship. This is manifested not merely in what one gives, but in the genuine love with which one gives it. Matter and manner must be joined to insure that compensating friendship and gratitude which will be of such great help in the age to come.

These friends are to be made out of, or by, the mammon of unrighteousness (*ek mammoona tees adikias*). The word *mammoona* may be the Aramaic form of the Chaldean name of the god which that nation supposed presided over wealth, like the god *Ploutos* in Greece. Or it may be the Syrian and Phœnician word for money.* The connection shows that here the word means money, as a circulating medium, not however excluding the idea of the worship of it as a god as in Matt. vi, 24, the only other place where Jesus uses the word. To it he attaches the epithet "of unrighteousness" generally; no distinction being made as if there was some "mam-

[*Bleek, on Matt. vi, 24.]

mon of righteousness." There are "the wages of unrighteousness," "the rewards of iniquity," the acquisition of money wrongfully. And we see at once that these words carry with them the idea of positive and conscious guilt. But money as money simply, Jesus here characterises as "the mammon of unrighteousness." It is not a creature of God, but the stamped coin of men. It, in itself, is not righteous. Nor was it coined to serve righteousness, but to facilitate trade, and to be a sign of sovereignty, no matter how unrighteously, cruelly, or with what usurpation or overthrow of human rights, or destruction of human lives the sovereignty was obtained. It has ever been identified in the public mind with briberies, debaucheries, outrages and wrongs of every kind. No one thing has so powerful a hold on the mind or heart. No one idol has so many worshipers as the "almighty dollar." The very craving for it shows its potency. For its acquisition men will sacrifice honor, and even Heaven. A common saying is, "whatever you do, get money; if not by fair means, by foul." There are precious few men who have much of it, who can point to their vast pile and say, "there is not a dirty dollar in it all." Even where there is no prominent fraudulent action, how many such little ones there may be! How much may have been squeezed into the pile by screws, or by goods or property sold through deception or for more than their true value, or by extortion or oppression, or by the payment to workmen of insufficient or disproportionate

wages! Selfishness, self-appropriation, indirect, or doubtful, and positively sinful acquisition in the sight of God, often of men, idolatry, and the multitude of sins of all kinds that follow its possession,—these, and much more that could be said, show that, through the corruption that is in the world through lust, unrighteousness fundamentally and necessarily adheres to it. “The love of it,” says Paul, “is the root of all evil.”

It is clear, then, from Jesus’ own characterization of money, that He did not say, compensate for the wrong which you have done by giving away to pious uses the money which you have wrongfully or fraudulently acquired. Far, far from Him was so shocking a thought. But He did say that the money that is most honorably acquired is “the mammon of unrighteousness.” It is not made for God, for noble ends, nor for the good of man. And what of it those possessed whom He on that day addressed, had been acquired before conversion, that is during a life alienated from God, and whose one object was self-seeking. To them now comes a most portentous question, “what must or shall I do with it?”

What was wrongfully acquired, restore to the owner (Lk. xix, 8). And what do with the rest, so that it may not become a curse, may not inflict the rightful retaliation of unrighteousness? Let it simply pass through the hands, so that the heart may not become attached to it. But how? By making friends through its christianly wise and loving distribution. To what

end? That when ye fail, by the displacement of yourself from all your property, your place, and your life by death (*eklipeete*),* they, *i. e.*, those whom you have made friends to yourselves, “may receive,” not introduce † “you into,” not their, but “the (*tas*) eternal habitations.”

What this means Jesus has not been pleased to tell us. But the fact He has more than once brought to our attention, as in “the reward of a cup of cold water given to a disciple,” and in “the recompense at the resurrection of the just.” ‡ And this is in harmony with such teaching of the Old Testament as, “he that hath pity on the poor, lendeth to The Lord, and He will repay.” While there is no scripture to support the idea of any merit in good works as to the obtaining of salvation, there is much that declares that they shall receive rewards. There is such a thing as “laying up treasures in Heaven.” And as an investment it returns an interest, the accumulations of which must become very great. While, then, we may not curiously inquire into the fulness of meaning which The Divine Mind sees in such passages as these, we may be sure that

[*This verb is used in the Sept. Gen. xxv, 18. to express giving up the life in death.]

[†It is faith alone in the Redeemer that instrumentally takes any one to Heaven. By the same faith by which they enter, those who receive them had entered before. And this shows that those whom they are to make their friends are the poor children of God.]

[‡Matt. x, 42; Lk. xiv, 14. See Pt. IV, p. 173, and p. 139, *ante*.]

that they speak of something unspeakably valuable, and infinitely worth possessing.

This word said, Jesus passed on to give one ground

Lk. xvi, 10-13. } and reason for the vast importance
 of observing it. And this is not

love to one's neighbor, but fidelity to one's trust, in the obedience of faith. He begins with the enunciation of a principle admitted by the universal consciousness and experience, and the application of which is in all earthly relationships, viz, constant fidelity in little things. This is indeed the greatest and only fidelity. And where it is it will be found the same in the greatest trusts. For fidelity in little and larger things is one and the same principle. And the property entrusted is but the standard which settles the question of the entrusting of larger and more important trusts. And the converse of the principle is equally true, that he who is unjust in the least, will, if he get the chance, be unjust in the greatest things. This principle Jesus here applies in all its strictness to His disciples. Having received the new nature, they are to walk in the new way, and by the the power of the new life. Constituted the stewards of God, they are to use the goods God entrusts to them, under His direction, and, as for His own glory and man's good, so for their own eternal benefit. In the use of this trust Jesus enjoins upon them the most scrupulous and painstaking fidelity—a word which He here uses four times in close succession. It is manifested in the distribution of His

goods with the prudence of righteousness, for the final reckoning. Here, this "least" is money, which is at best but a provisional good, and may be the source of great evil. It is committed to the disciples as a test of their fidelity, and as a preparation, in the wise use of it, for the committing to them for dispensation, larger and more important trusts in the world beyond. If in this lower trust the man be faithful, then, when deprived by death of his position and power as steward, he will find in Heaven, not only that the wise distribution of the goods brings in to himself interest, but also that he is called to higher trusts. But if on the other hand he, by constituting himself proprietor, and using God's goods contrary to their true direction and destination, should, in these things of the less importance, abuse the confidence reposed in him then, not only will he derive no benefit from them after death, but will by his unfaithfulness deprive himself of any higher entrustment. God could not elevate him to the higher position. He will enter the coming Kingdom, for that is an absolute gift of grace. But will his be an abundant entrance? And in it is that *to aleethinon, reality-good* which, because of his unfaithfulness in the unrighteous mammon, God cannot entrust to him. Nay more, having not been faithful in that which is another's, (God's), who will give him that which is his own, that which belongs to himself, in this case by gift? And what is this but the possession of those riches of the Kingdom of God to which belong dominion over the earth, and heirship of all things glorified!

These sayings, the profound depths of which eternity alone can disclose, were followed by the closing word. This is the repetition to His Peræan hearers, and to His new converts from the publicans, of a word which He had given in His Sermon on the Mount: "no house-servant (*oikatees*, parallel with *oikonomos*, *steward*) can serve two masters. So you cannot serve God and mammon," *i. e.*, anything else than God that is a master. And this was equivalent to telling His new converts to serve God only, always, and in all things.

These last words touched the Pharisees present to Luke xvi, 14-18. } the quick. They had heard all that Jesus had said. And His address to them in answer to their murmurs against His receiving sinners, they had heard, if not with indifference, at least without any expression. In it was nothing that touched them personally. But these words, addressed to His disciples, chafed them. For they were covetous, intense lovers of money (*philar-guroi*), zealous worshippers of mammon: and this word exposed them to themselves. They could not, dared not speak, nor even murmur, restrained as they were by the awe of Jesus' presence and the power of His words. But they could, by look and gesture, deride His Heavenly principles. The other auditors heard with rapt and receptive attention, "but (*de*) the Pharisees hearing also (*kai*) all these things, sneered (*exemukteerizon*, *turned up the nose*) at Him. "He was poor, and

might very easily speak as He did about what He could not get. That talk about fidelity, and about the impossibility of serving God and mammon is all nonsense. We know this, for we serve both."

Jesus saw their facial expression and its meaning, and at once, in answer to their action, threw the calcium light of His clear, calm, penetrating words into the dark tumult of their thoughts. "Ye are they who justify yourselves before men." "It is your business to pass off yourselves as righteous. Before men you exhibit yourselves, and wish to be regarded, as righteous before God. You wish men to think that God thinks well of you. They do not, but God does know your hearts. He sees in it the reign of passions, among them avarice. He knows, and so do you, that your life is all sham, that the appearance does not correspond with the inward reality. The judgment of men, then, goes for naught. Your own self-originated and self-arrogating loftiness and pride, and your outward deportment, joined as it naturally is to a corrupt and perverted heart, no matter how highly esteemed among men, are an abomination in the sight of God. All your whole righteousness of outward observances which gains you the favor of men, is odious in His sight. He condemns you for (*hoti*, the reason why, *because that*) He knows you."

And the principle here enunciated is that all glorification of man rests on ignorance or falsehood. All the ambitions of men which lead them to push themselves

to the front rank, and all acting, whose object is to be extolled and glorified among men, are objects of abomination to God.

Then, after some words which we elsewhere study,*

Luke xvi, 19-31. { Jesus gave them a narrative
which they could never forget.

He had convicted them of having been false to the very law in which they boasted, and of having refused the word of the Kingdom which The Lord of the Law had sent forth to succeed it. And having thus exposed their moral state, He now declares the doom of that state. This He does in a portraiture which, simply as a literary piece, is perfection. Its point was to show that the merely earthly, so highly esteemed among men, is an abomination in the sight of God. It may be called the tragedy of retribution. It is divided into two parts, the two scenes in the one part being laid on earth, and the two scenes in the other part being laid in Hades. And all these scenes are associated with the two chief characters, a certain rich man and a certain beggar, concerning both whom in the first part, what is told is not the inward, their thoughts, but the outward, *i. e.*, what is seen.

“There was a certain rich man”—a phrase used from the time of Job with a bad or dubious meaning attached to it. Nothing is said as to how he had acquired his wealth, nor of notorious sins or blasphemy, nor of any hardness in his dealings with men, either

*See Part III, 321, 322.]

business or other. Nor was he mean and parsimonious, for he shared his good things with his guests and friends. The two features given are the magnificence of his dress, and the sumptuousness of his living. In these he ostentatiously exhibited his riches. He adorned his own great person with the costliest woolen fabrics, purple dyed, and with fine linen (*busson*), which by reason of its resplendent brightness, was worth its weight in gold. This combination gave an apparel of the finest description, was an emblem of royal dignity, and ordinarily could be purchased only by kings. Not such was he. But his daily wearing of them showed that to his riches everything that money could buy, was conceded and accessible. And he feasted sumptuously with his companions (*euphrainomenos*) every day. His table furniture was of the costliest kind. And the viands corresponded. His daily eating was an epicurean feast. His belly was his god. Pre-eminence in apparel and in sumptuousness of living was his highest, a vain and heathenish ambition. He was simply a man of the world, living in carnality, his heart immersed in pomp and luxury, and having only one object and end in life, the enjoyment to the fullest extent of all its sensual pleasures. Though he was, as are all men, only a steward of God, yet he acted as if he were God; and yet without showing any of the tender mercy of God. He never asked himself how much wretchedness he might relieve, how many poor help, how many orphans bless by the vast

sums which he spent upon himself. He had no thought beyond himself, and spent his money, not in doing good, but only and always as a worshipper of Mammon. He lived and glittered in his royal magnificence and luxury, as if his days would never come to an end.

The other *dramatis persona* was "a certain beggar named Lazarus." *El-eser, God helps*. Yet he was helpless, extremely poor, and in the profoundest and most abject misery. And yet his name is mentioned with honor by Jesus as a name written in Heaven. He had, it seems, no friends, no home. The little clothing he had on was of the poorest. He was full of sores. And he was so helpless that he had to be carried. And, with whatever motive, he was one day carried by some persons to the gate, (*puloon*), the chief entrance to grounds, the gateway which led from the street into the open court,) of the rich man's house, and there he was thrown down (*bebleeto*, the verb expressing the indifference with which he was abandoned to his fate) once for all. There he lay, day and night, an object of loathing and disgust to the great ones going in and out. There was he daily obtruded before the eyes of the rich man himself. But he, though he looked at him long and often enough to know him when under far happier circumstances, now saw him with absolute indifference. And his desire to be fed (*chortastheenai*, fed as cattle are—an intimation of contempt—with the coarsest fare, and also of inability to provide for himself) with the leavings of the rich man's table was grat-

ified by the sympathizing servants who—for it is the continued situation that is depicted—would daily carry them to him. And moreover, (*alla kai*)—and this is the last stroke in this picture of utter forsakenness and almost nakedness—the dogs of the great house came, as if from the instincts of the kindest sympathy, and licked his sores. And it was well that they did. No man was kind enough to anoint and bind them. No wonder these came. He who had sent ravens to feed His hidden prophet, now made these dogs to be the kind nurses of one abandoned to his misery, to mitigate his sufferings by solacing his sores. They came and did him good unasked. And all that he desired from man were the crumbs from the table to appease his gnawing hunger.

Such was this helpless God-help. His dwelling place day and night, the wayside, his covering, sores (*eelkoomenos, full of sores*), his food, the leavings from the table. Naked, forsaken, diseased, friendless, save the servants and dogs below, and God above, how extreme is the contrast between him and the rich man in his lordly mansion! And the moral contrast is equally as extreme. The latter's character has been already limned. As to the former's, how patient, uncomplaining and unenvious! Not one murmur or improper word escapes his lips, but only the sigh for crumbs. Looked at outwardly, he is an object of pity—or disgust. Looked at inwardly, as he there lies in all his distress, without even one impatient crying for deliverance or death, and there is in his character, puri-

fied by faith and through sufferings, a moral grandeur which every right thinking man cannot but admire.

And now comes the second and final part, in which again are two scenes and the same parties, but with the relative position entirely reversed. Here, for a moment, Jesus withdraws the veil that hides the future, and shows us the blissfulness awaiting the humble, weak, trampled-under and suffering saints, and the awful consequences awaiting the wealthy wicked who allow the needy, whom they could have relieved, to perish from want.

For thus died Lazarus. Privation and suffering had done their work, and death had ended his weary and suffering life. His death gives us a sense of relief. What became of the body we are not told. If buried, it was buried hurriedly, and in the potter's field, without ceremony, for friends he had none. If unclaimed, it may have been thrown anywhere. But the essential Lazarus, the *kai auton*, and *him*, the personal immortal being, we know what became of him. With him, as with the rich man, the dying was the immediate turning point in his destiny. The moment of transition found him friends from the Heavenly world, and a sympathy and regard which had been denied him here. Carefully, tenderly, and with high honor was he, the half-starved and long uncared-for one, carried by the (*toon*) angels into the bosom of Abraham.*

[*The designation, in the time of Christ, of the abode of the blessed in Hades, during the intermediate state. Lightfoot, *in loco*.]

Not long after the rich man died also. His wealth could not purchase him one moment beyond the appointed time. His physical pains and struggles and his mental agonies, if he had any, are veiled from our view. All that we know is, that he died and was buried—doubtless with the most imposing ceremonies, including the Rabbi-orator, (surely a very distinguished man), who preceded the procession, and sounded his praises as it moved along. A splendid burial; but no angels to transport his soul to Abraham's bosom! He was buried, and that as to earth ended all, and soon his very name, even, was forgotten. But while earth was honoring his body with the pomp and pagentry of a costly funeral, God's judgment was saying something the very opposite of the words of his eulogists and flatterers. The moment after death* he found himself in Hades, in that part of it where he was in torment—a very sudden, and a very awful transition from the being "clothed in purple and fine linen, and faring sumptuously every day."

He found himself in Hades. The word signifies the "unseen," the "invisible." It was used by the heathen as far back as the time of Homer, to designate the realm of the dead, the "unseen" place where the shadowless forms of those once men abide. It was used by the LXX to translate the Hebrew *Sheol*, a word

[*Perhaps not till after burial. This is the order here: "He was buried, *and* in Hades, &c." Does the sundered soul of the wicked linger by its old tenant until it is buried?]

which signified to ‘*demand*’ (Ps. xvi), and which was used by the Hebrews to designate the realm of the dead, because it is ever insatiable in its demands upon the living, and inexorable in its exactions. Abraham is there, as also Jacob and Joseph; and Samuel also in a where, to and in which, he told Saul that he would come to him.* It was the common receptacle of all the departed spirits (*Rephaim*), without any reference to previous character.† Once before‡ had Jesus used the word,§ and there His words recognize it as the realm of death, but with this significant addition that it is that realm under one opposed to His church, that is, the devil. And the assurance is to living saints that “the gates of Hades,” which open to admit and then shut in the souls of departed saints, shall not prevail against His Church. He speaks of it as the region into which the righteous go at death. And, further, in His use of the word there, He suggests the thought that the necessity of dying, and of being held captive in that realm of death, is the mournful fundamental idea in the expression. But the reader will observe, that here, when speaking of the death of Lazarus, He

[*Gen. xxxvii, 35; 1 Sam. xxviii, 19.]

[†See Ps. lxiii, 9; lxxxix, 19; cvii, 18; cxliii, 3; Job iii, 14; v, 14; x, 20-22; xi, 8; xxx, 23; Is. vii, 11; xviii, 18; Ez. xxxii, 23; 1 Kg. xi, 2. The word is translated “grave” and “hell” thirty one times each, in E. V.]

[‡See Holy Life, Part IV, pp. 312, 313.]

[§Matt. xvi, 18.]

speaks of him as being at once carried to a place of happiness. Nor does Jesus mention the dreary word except in connection with the death of "the rich man." He, away from his earthly life and enjoyments, is "in the (*too*) Hades,"* "in torments." The "in torments" *basanois*,† which qualifies the "in the Hades," is, in Greek, the name of the Lydian stone, which, applied to metals, would, it was thought, indicate the presence of alloy. But it is used,‡ also, to express intense sufferings from sickness, the verb§ to express being tormented, and the noun|| to express eternal woe. The essential personality, unhurt by the shock of death, consciously, immediately after it, experiences torments. The man calls the place where he is, a "place of torments," and declares that he is "tormented in this flame." He is where he is, according to the law of affinity, "in his own place." He is what, according to the law of retribution, he fitted himself to be. He is receiving what, according to the law of eternal judgment, he deserved. And so clear is this now to his own conscience and understanding, that, though he complains bitterly of his sufferings, he gives not the slightest intimation that he is suffering unjustly, either in kind or degree.

[*In Matt. xvi, 18, the article is wanting. It is "the gates of Hades." The word is general. Here it is defined and limited by the "*the*," *too*.]

[†The fundamental idea in *basanos* is "testing."]

[‡Matt. iv, 24.]

[§*Basanizo*, in Matt. viii, 6, 29; xiv, 24; Lk. viii, 27; and Rev ix, 5.]

[||*Basanismos*, in Rev. xiv, 10, 11; and in xviii, 7, 10, 15.]

Being in these torments, he, compelled by them, "lifted up his eyes, and seeth Abraham afar off, and Lazarus in his bosom," and discerns and knows them both—a statement which, with the next word, settles solidly the question as to the recognition of others, and communication with them, after death. What thoughts must have rushed upon him at that sight! Never once had he dreamed of such a reversal, or that he would ever have such a want as he now felt, or that there was such a terrible contrast between abundance and destitution. He sees them, and his agony compels him to speak. Calling with a loud voice (*phooneesas*, the loud call corresponding to the "afar off") he said, "Father Abraham!" A word, this, which shows that he was a lost Jew, and which must have appalled the Pharisees who held that all the sons of Abraham, because such, went to Heaven. He called not upon God; he had never done this; but upon Abraham. He begged him who could not do it, to have mercy on him. He had never known want or woe. Now he suffers both in an immeasurable extent; and, "water, water," is all he craves, water falling upon his tongue drop by drop from the tip of a finger that had been immersed in it (*nipsee hudatos*), "water," "for I am tormented in this flame." And that water he wanted brought to him by Lazarus! He is a beggar now for water from him who once begged from him crumbs; and he wants it to drip upon his tongue drop by drop from the finger of one, about whom he once

cared nothing, and who was full of sores! Unspeakably awful his position! He sees a happiness afar off, which, even if he were there he has neither the capacity nor appetite to enjoy. He is suffering the most intense thirst, but has no water to satisfy it. And he is in an exquisite and unrelievable agony, in an external flame (not flames), which Jesus' had, before this, declared is unquenchable (Mk. ix, 43-48, 49). And the terms which he uses, "tongue," "finger," indicate, as does also Jesus term, "eyes," that the disembodied, though not therefore unembodied (2 Cor. vi, 4), spirit either carries with it traces of its bodily organs, or has certain capacities corresponding to them, and that through these it expresses itself, and also suffers or enjoys.*

This request Abraham heard with entire patience, and to it gave a reply, full of the most fatherly tenderness. He must, but he does not harshly, reject the petition. His personal feelings cannot stop the sequences of law. And with calmness and dignity, and in the kindest manner, he shows the justice of the judgment, and gives the reasons for the denial of the request: it would be contrary to law; and it was im-

[*The reader will observe that in this request of this wretched, tormented, and imprisoned man, there is not the slightest expression of regret at the life he had led, not the least indication of subduedness of will, nor of a feeling that in his sufferings there were even the slightest trace of injustice. He recognizes that he is in his right place, and in his words, "they will repent" (vs. 30) — a word which indicates that there is no repentance where he was —, he very plainly acknowledges that the absence of repentance was the reason why he was now in this place of torment.]

possible. In his "son" he recognizes the relationship, but indicates that this is of no avail now. In his "remember," he calls upon him to ponder, and recall the past, and then would he see how the present is its natural and inevitable result. And this word shows us that in "the place of torment" the man forgets nothing. Everything is preserved in memory, and its voice is distinctly heard. Remember, "that thou in thy lifetime receivedst" (*apelabes*, the idea in the verb being, greedily and selfishly appropriating) "thy good things," that is, those things which you regarded, desired and obtained as good for you, for the gratification of your selfish appetites and propensities. You thought only of, lived only for yourself, and in and for your physical life. Earth things you considered as the only good (*agatha*). They were all you sought. With these you were supremely satisfied and happy. All that you sought you obtained. All that you lived for you got. You are where such a life takes one to, by the inevitable working of moral law, and you are there with all the passions and propensities that such a life engenders. And remember also, son, that "in like manner Lazarus, in his lifetime, received" (not "his," but "the" *ta*) "evil things," *i. e.*, accepted and endured them patiently.

Both the "good" and the "evil" were received. From whom? The rich man's possessions were a treasure from God (Ps xvii, 14), so were Lazarus' "evil things" (Heb. xii, 6 16). He, knowing the disposition, needs, and opportunities of every one distributes the "good" and the "evil" with infinite wisdom and righteousness. Hence there must be the most proper ad-

justment in every case. Neither "good" nor "evil" is in itself good or evil. It becomes such by the spirit in which it is received, the use to which it is applied, and the results which follow. "Good" may become evil, or it may bring in greater good. The "evil," also, may become essential good, or it may produce a greater evil. As things are in this world, the "good" bestowed presents a harder problem to solve than the "evil" received. For while "evil" may become essential good to those "who are exercised thereby," it can become no more. The utmost it can do is to help in character-building up into Christ, and fit for greater usefulness in personal service. But the "good" can do all that, and more, viz: bring in vastly higher and greater good. Let the stewardship be properly and thoroughly recognized, and then be prayerfully, wisely, under the direction of the Great Owner, and in the spirit well-pleasing to Him, carried out, and, beyond personal development there is a positive something, "a treasure laid up in Heaven" to assist the man there. But if this be not done, the "good" becomes a positive, and may become a most disastrous, evil, to men. The distribution of the "good" and "evil" made "in like manner" (*homoioos*) to these two was infinitely right. The "good" gave the rich man the larger possibilities, but exposed him also to the greater dangers, and, instrumentally, brought on him the disastrous results. For while Lazarus, through the "evil," was being prepared for Abraham's bosom, he, through the "good,"

pervverted and misused, was preparing himself for the the place of torment. And since the period of entrustment of both "the good" and "the evil" was limited to the lifetime of each, death compelled its final settlement, the closing up of the accounts, and the adjudging to each, the issues in his case.

And how different the condition and position of the two men from what they had been in life! "But now (or if the reading *ouda* be correct, but *here*) he is comforted, and thou art tormented. "But," Abraham goes on, "even could a concession be made in respect of justice, one impossibility would prevent compliance with your request. "Between us and you" (plural, *Grk.*)—words showing a sudden increase of persons on both sides—"there is a great chasm (*chasma*) fixed." It can neither be leaped over nor bridged. Sight and sound can cross, but all passing from either side is impossible. That deep chasm makes a bridgeless separation.

This settled the whole matter as to the man himself. But he had five brothers still living. They were rich and godless as he had been. To them the earth-life was the only, the all. He now knows what torment is, and that such torment as he was enduring was the result of such a life as he had led. Too late, for him; for them would he intercede. With genuine brotherly feeling, and with a certain pathos in the pleading—seen in *erotoo*, *I beseech*—he said, "but (*de*)" *i.e.*, if you cannot grant my request for water, "I pray you then (*oun*) that you would send Lazarus to my father's

house, for I have five brothers" like I was, devoted only to self and the world. "Send him to them that he may so testify that the truth will pierce through their darkened minds and hardened consciences (*dia* in the *diarmartureetai*), in order that (*hina*) they may not also (*mee kai*) come to this place of the (*tees*) torment"—a phrase which expresses his horror of his present inexorable condition, without the slightest intimation of any mitigation. Horror at the sufferings but not at the sins, alas! Desire for their escape, not from sins, but from the hell built because of the sins. This was the extent of his thoughts. Nor in this word, nor in any word that he spoke is there the slightest recognition of God, nor of the awful sin of disregard of Him, and of disobedience to His law. The one idea is, he does not want his brothers to come to hell.

This, too, was a request that could not be granted. It was a direct reflection on the means of faith and repentance which God had given Israel, and so, on His wisdom and love. It was a direct intimation that such an extraordinary manifestation would do what God's provision would not do, viz: convince and convert. As such Abraham regarded it, for he replied, "They have Moses and all the prophets, let them hear them." Saving faith cometh by hearing, not through wonders and signs.

But the man was in no condition of mind to receive instruction. He was rather incredulous and contentious. Against Abraham's word, "hear them," he

throws the *ouchi, nay*, of his contradiction. He had had Moses and the prophets, and they had done him no good! But had he heard them? Nay, in his proud self-will he had neglected or despised their instructions, and now in a singular sort of self-vindication, he demands for his brothers, wonders from the mighty hand of God: "Nay, father Abraham, but if one went unto them from the dead, they will repent." He knew, then, the necessity and nature of repentance. He had, doubtless, been warned and pleaded with by men, but in vain. He would now, himself, if he could, go to his brothers and urge them to repent; and he is sure that they will repent if one went to them from the dead.

This word accomplished nothing. These brothers, being Jews, gloried in belonging to the faithful. But if they would not so hear Moses and the prophets as to accept their testimony as truth to be obeyed, and not so yield to that testimony that by it, as the Divinely appointed means, an actual beginning of true and living faith would be made in their hearts, would they receive the testimony of one from the dead? If they would not be persuaded by the former, undoubtedly they would not by the latter. For the latter must be, in its very nature, infinitely less living, and speak with infinitely less force than the former. If the greater was ineffectual, assuredly the less would be. And even if accepted it could not effect the faith and repentance which Moses and the prophets teach, and

which God requires. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

How this whole narrative must have struck the proud and covetous Pharisees to whom it was addressed with alarm! What a likeness to their present life did it present; and what the awful issue of such a life after death! It took away all humor of deriding Him. And it surely set them to thinking upon their own evil course, upon their near perdition, and upon the only way to avert it, viz: repentance towards God. But far beyond the accomplished religionists to whom it was addressed goes this deeply solemn word with which Jesus closed this great moral occasion. It speaks to-day, if man will but hear it. It gives a great light, by which every loyal hearted follower of His can see how to walk in the darkness which so thickly and variously surrounds us. It has many a word which "society people," so called, had best heed. And others too, persons in many respects worthy and estimable, and those also who, free from vulgar sensuousness, make culture, science, learning, art the one object and end of life, should all deeply ponder it. If there be any figures in it, they mean something. And happy are they who find out and heed that meaning! Happy are they who learn and carry out the lessons it brings to all!

Thus ended Jesus' words to the Pharisees. He then turned to His disciples. Whether what followed was

called forth by something which He had observed in them, or whether it came from a review of all that had passed under His eye and ear since this series of scenes (Lk. xiv-xvi) began, is not clear. But whatever it was that called it forth, He now said to His Peræan and to all His disciples, that which He had said to the Twelve, while in Galilee.* It was for their private instruction; and the point before Him now was not so much their relation to the people outside as to each other.

It is, He said, impossible (*anendekton inadmissible*,

Luke xvii, 1-10. { not other than to be expected)
but that in this sinful world of-
fenses (*skandala, stumbling blocks*) should come, and
be everywhere found in the path of the children of God.
Then, He said, not as when speaking to the Twelve,
“woe to the world,” but, “woe to him through whom
they come,” and a greater woe to him who should of-
fend one of the little ones, *i. e.*, the new disciples now
before Him. Then He solemnly charged them to take
heed to themselves on this point. And that each
might carefully guard against giving offense, and over-
come it when given, He urged upon them the constant
cultivation and exercise of purity and graciousness.
Do not give, and do not take, offense. If a brother
tresspass against thee, do not patiently submit and be
silent because he is a brother—for that would be in it-
self an offense—, but rebuke (*epitimeesen*, a strong

[*Matt. xviii, 6, 15-22; See Part IV, 366, 370-373, where the subject is somewhat largely treated]

word expressing condemnation of the sin) him; and if he repent, forgive him. That is, having already forgiven him in your heart, now enter into the assured place of forgiveness with him, and let the offense be remembered no more. And let your forgivenesses be as large and frequent as his penitently confessed trespasses." A great precept this, in which holiness and love meet together. Holiness begins with rebuking: for the giving of offenses should be carefully avoided; and the rebuke maintains the holy family in pure, and holy order. And when the rebuke has wrought its proper effect in repentance and confession, then love forgives; and this maintains the house in loving, and gracious order.

All of Jesus' disciples must have heard these words with more or less perplexity. The demand was something wholly new. It must have seemed to them, human nature being what it is, something impossible. But the Twelve had heard the words before. They had, doubtless, often thought over, perhaps conferred with each other about this seemingly hard saying. They also had before them Jesus' public life and words, and His constant private instructions. What was yet before them they knew not. But they knew that they were to live and labor in a world full of stumbling blocks, and to be in it an embodiment of the life and principles of their Master. They saw that these demands on their hearts were quite beyond their power. And in their consciousness of needed strength, and of

their Master's infinite resources, and that faith was the Divinely ordained channel through which they were to obtain what would meet their necessity, they together, for the first and only time, made a common appeal: "Lord, add to (*prosthes*) our faith." They had faith: the faith which saves, the growing principle in the soul which animates the life of the saint. Now, faith is the power of the Divine life which stands for the energy of God within, which apprehends Him, waits on Him, walks with Him. The consciousness, then, that the faith they then had was too weak to meet such exigencies as those which Jesus had just spoken of, was simply a confession of how little their souls were filled with God.

And this enables us somewhat to see the point in Jesus' reply. Before Him lay clearly the wealth of illustrations which the Hebrew Scriptures supply, of what by faith had been accomplished by the heroes of God in days of old; clearly also, what He Himself had accomplished by faith. He knew, also, that the only real power in the universe was the will of God. In the unclouded clearness of His own consciousness He saw that if the human will was, as was His, thoroughly one with this force of all forces, then it would share in that omnipotence. In the domain of nature there was no physical obstacle which men thus endowed could not remove, if right, and if demanded by the movements of the Kingdom of God. And with what ease then could they, thus clothed with omnipotent strength, overcome

the moral obstacles necessary to be removed in carrying out the precept which He had just enjoined. Knowing all this, He, passing by renowned examples, and taking the least of all living organic forms, as, and in His "as a" declaring that even it is too large for a just comparison, said: "If ye had faith as a grain of mustard seed, ye might say unto this" wide-branched, and so strong and deep-rooted "sycamore tree," pointing, doubtless, to one before Him, "be thou plucked up by the roots, and be thou planted" *i. e.*, take root and grow "in the sea: and it would obey you."

But such a faith can be only where there are, instead of self-confidence and pride, most deep and unfeigned humility, entire self-renunciation, and the profound conviction, God is everything, and I am nothing at all. And this, all-embracing principle Jesus illustrates

Lk. xvii, 7-10. } from a fact in men's common life.
 } Without bringing out other truths, such as, that no man, rightly, is so absolutely the master of another that he can count him as property, that all should be thanked and rewarded for service rendered, and that God does this superabundantly to all who serve Him, He simply uses the prerogative of masters and the obligation of slaves as an illustration of the higher truth shadowed forth in that relation. This is shown in the word which He uses, *doulos*, *slave* or bond-servant, and not *misthios*, a hired man. The person is owned, so all his time; and all he can demand for service is, not pay, or even thanks, but

only food and clothing. "Which of you," He said,—making His address more pointed by the use of the personal form—"having a servant engaged in either the severer toil of ploughing or lighter labor of herding cattle, will say to him when in the evening he returns from his work, Go and sit down to your meal? Will he not rather tell him, go and get supper ready for me, and wait on me at the table; and when I am done you can get your supper!" After all day in the field, rest does not immediately follow to the slave. The evening work in the house is to be done. And he, having prepared supper, must serve at the table as long as (*eoos*) his master pleases to be eating and drinking. Nor is the master, having ownership of him, indebted to him even thanks for the evening, or the all day, service. Thus also (*outoo kai*) is it with you." He had just told them they were God's stewards. Now He tells them that they are God's bondmen. He has absolute ownership of us, so of all our time and everything. At the very best, we are but vessels which He uses as He pleases, and we can neither give nor do, except as He first gives to us. Even all we do is very little. And that little is done so often perfunctorily, and so often is neglected, that constantly we must with shame and humiliation confess our shortcomings, and must plead for mercy and forgiveness. And if we do not all our duty we bring on ourselves a woe (1 Cor. ix, 16). And this duty is, not the considering the chief thing to be doing some great work by strong

faith, but the unwearied continuance in the whole day's toil, in the work assigned us, even until our Master is through with us; to do this not for pay or obligatory thanks, but because it is duty; recognizing that all that we are to expect is our food and clothing, and in this doing patiently hold out to the end. In this service we may be profitable to our fellow men, and as "lights" and salt, to the world. But this does not constitute any ground of merit before God. There are no works of supererogation in His sight. Even the most laborious and faithful servant can never, in any sense, or to any degree, be profitable to God. We can never put Him under any obligation. The most any one can do is very little. God does not need us. He carried on His work before we were born. He will carry it on after we die. We must never forget, then, that being bought servants, body, soul, spirit, and so time and everything we have belong to God. We must do all demanded, not from fear of punishment, nor from hope of reward, but from a sense of duty, animated by love. And we must have the feeling in doing, and after having done all, I am of no necessity* to God. Our concern must be, not an increase of faith, but a loyalty to duty, a prompt and loving obedience to every call. This is the true way through which to get that strength of faith which will smile at impossibilities in the service of The word.†

Thus ended that series of great sayings, with which Jesus closed His Peræan ministry. In sweep, in fulness,

[**Achreios*; the idea in the word is, rendering no service beyond what is duty, or as the words signify etymologically, *ou meech ei tis chreion*, are of no necessity to God.]

[†This illustration, vs. 1-10, is closely connected with the preceding verses by the particle, *de*, but: here, marking a continuative and illustrative transition. Winer, *Idioms*.]

in depth and in tenderness, it is not excelled by any series given during the Galilæan ministry. And surely no one part of all His words are more continually used, or are more familiar than His two parables of the Lost Sheep and the Lost Drachm, and His narrative of the Prodigal Son. His word on stewardship is of the highest importance to His followers, as also the word with which He closed the series. It gives an estimation of the value of work in the region of right, which must ever be the estimate of all true-hearted workers, and which, regarding the region where Phariseism had made itself strong, crushes the whole system to the dust. And while the word on stewardship should ever be a guide and a ground of encouragement, this word drives far from the mind all ideas of merit on the part of man, or of obligation on the part of God to recompense any one for labor performed in His cause.

It was about this time that Jesus received tidings of the severe illness of Lazarus, the brother of Mary and Martha. And the *de, but* of John xi, 1, indicates that these tidings led Him to close His work in Peræa, and to go to Bethany. There the story of His blessed life, in our tracing His footsteps, now leads us, and there will we see a glorious, further, and very rich display of the power and glory of God.

SECTION IV.

JESUS GOES FROM PERÆA TO BETHANY.

Incidents: Raises Lazarus from the dead—The fact reported to the Sanhedrim—Caiaphas' advice that Jesus be put to death—Jesus learning this goes to the city of Ephraim in Peræa—Proclamation against Him requiring any one knowing of His whereabouts to report it to the Sanhedrim.

Localities: Bethany—Jerusalem—Ephraim.

Time: Jan.—Feb. A. D. 30.

John xi, 1-46; 47-54, 57.

Now a certain man was sick, Lazarus of Bethany, of the town (*koomees*, village, R. V.) of Mary and her sister Martha. (And, R. V.) it was that Mary which (*afterwards*) anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. His (the, R. V.) sisters therefore sent unto Him, saying, Lord, behold, he whom Thou lovest is sick.

(But, R. V.) when Jesus heard it, He said, (and Jesus hearing it, said) This sickness is not unto death, but for the glory of God, that the Son of God might (may, R. V.) be glorified thereby.

Now Jesus loved Martha, and her sister and Lazarus.

When, then, He heard that he was sick, He abode (remained) still (at that time, R. V.) in the same place where He was. Then after this He saith unto His (the, R. V.) disciples, Let us go into Judæa again.

The disciples say unto Him, Master (Rabbi, R. V.), the Jews of late sought (were but now seeking, R. V.) to stone Thee; and goest Thou thither again?

Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not,

because he seeth the light of this world. But if he walk in the night, he stumbleth, because there is no light (the light is not, R. V.) in him.

These things said (spake, R. V.) He; and after that (this, R. V.) He saith unto them, Our friend Lazarus sleepeth (is fallen asleep, R. V.); but I go that I may awake him out of sleep.

Then said His (the, R. V.) disciples (unto Him, R. V.), Lord, if he sleep, he shall do well (is fallen asleep, he will recover.) (*sootheesetai*, be saved, *i. e.*, *from death.*)

Howbeit (now, R. V.) He spake (had spoken, R. V.) of his death; but they thought that He (spoke, R. V.) had spoken of taking rest in sleep.

Jesus then (therefore, R. V.) said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

Then (therefore, R. V.) Thomas, who is called Didymus (*i. e.*, *the twin*), said unto his fellow disciples, Let us also go, that we may die with Him.

Then (so, R. V.) when Jesus came, He found that he had been in the grave (tomb, R. V.) four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.†

And many of the Jews, *i. e.*, *from Jerusalem*, came (had come, R. V.) to Martha and Mary, to comfort them concerning their brother.

Then (therefore, R. V.) Martha, as soon as (when, R. V.) she heard that Jesus was coming, went and met Him; but Mary still sat in the house. Then (therefore, R. V.) Martha said unto Jesus, Lord, if Thou

[†Stadioons, *stadiums*. A stadium was the fifteenth of a mile. Fifteen stadiums would be nearly two miles.]

hadst been here, my brother had not died. (And even now I know that, R. V.) but I know that even now, whatsoever Thou wilt (shalt, R. V.) ask of God, God will give it Thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto Him, I know that he shall rise again in the resurrection at the last day.

Jesus saith unto her, I am The Resurrection and The Life; he that believeth on Me, though he were dead (though he die, R. V.), yet shall he live; and whosoever liveth and believeth in (on, R. V.) Me, shall never die. Believest thou this?

She saith unto Him, Yea, Lord: I believe (have believed, R. V.) that Thou art The Christ, The Son of God, which should come (even He that cometh, R. V.) into the world.

And when she had so (this, R. V.) said, she went her way (away, R. V.), and called Mary, her sister, secretly, saying, The Master (Teacher, *Didoskalos*) is come (is here, R. V.), and calleth for thee.

(And she, when she, R. V.) as soon as she heard that, she arose quickly and came (went, R. V.) unto Him.

And Jesus now was not yet come into the town (village, R. V.), but was (still, R. V.) in that place where Martha met Him.

The Jews, then, which were with her in the house, and comforted (were comforting, R. V.) her, when they saw Mary, that she rose up hastily (quickly, R. V.) and went out, followed her, saying, She goeth (supposing that she was going, R. V.)* to the grave (tomb, *mneemeion*) to (that she might) weep there.

[**Dokantes*, supposing is found in Cod., Sin., Alex., Vat., and other first class Mss., and is adopted by all critics instead of the *legontes*, saying, of T. R.]

Then when Mary was come (Mary, therefore, when she came, R. V.) where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews also weeping, which came with her, he groaned in the spirit, and was troubled (*etarosen heauton*, troubled Himself), and said, Where have ye laid him.

They say unto Him, Lord. come and see.

Jesus wept (*edakrusen*).*

Then, (therefore, R. V.) the Jews said, Behold how He loved (*ephilei*) him. And (but, R. V.) some of them said, Could not this Man which opened the eyes of the (him that was, R. V.) blind, have caused that even this man should not have died (also should not die, R. V.)?

Jesus therefore again groaning in Himself cometh to the grave (tomb, R. V.). (It was a cave, and a stone lay upon (against, R. V.) it). Jesus said (saith, R. V.), Take ye away the stone.

Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days.

Jesus saith unto her, Said I not unto thee, that if thou wouldest believe (believedst, R. V.), thou shouldest see the glory of God?

Then (so, R. V.) they took away the stone from the place where the dead was laid.†

And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard (heardest, R. V.) Me.

[*The verb used by John to to express the weeping of Mary and of the Jews is *klaioo*.]

[†The clause "from the place, &c," is wanting in Cod., Sin., Vat., and other best Mss., and is rejected by critics.]

And I know that Thou hearest Me always; but because of the people (multitude, R. V. *ochlon*, crowd) which standeth by (around, R. V.) I said it, that they may believe that Thou hast (didst, R. V.) sent Me. And when He had (thus, R. V.) spoken, He cried with a loud voice, LAZARUS, COME FORTH.

And he that was dead came forth bound hand and foot with grave clothes; and his face was bound about with a napkin.

Jesus saith unto them, Loose him, and let him go.

Then (therefore, R. V.) many of the Jews which came (who had come, *elthontes*)* to Mary, and had seen the things (and beheld that, R. V.) which Jesus (He, R. V.) did, believed on Him. But some of them went their ways (away, R. V.) to the Pharisees, and told them what (the, R. V.) things (which, R. V.) Jesus had done.

Then (therefore, R. V.) the chief priests and the Pharisees gathered a council (*Sunedrion* the Sanhedrim) and said, What do we (are we to do)? for this Man doeth many miracles (signs, R. V.). If we let Him thus alone, all men will believe on (*eis*, in) Him; and the Romans shall (will, R. V.) come, and take away both our place and (our, R. V.) nation.

And (but a certain, R. V.) one of them, Caiaphas, being high priest that same year, said unto them, Ye know nothing at all, nor consider (take account, R. V.) that it is expedient for us (you, R. V.) that one man should die for the people (*huper tou laiou*), and that the whole nation perish not.

And this he spake (now this he said, R. V.) not of

[*The true reading. Read thus, "many of the Jews, those who had come to Mary, &c."]

(*ap'* from) himself; but being high priest that year, he prophesied that Jesus should die for that (the, R. V.) nation; and not for that (the, R. V.) nation only, but that He should (might, R. V.) also gather together into one the children of God that were (are, R. V.) scattered abroad.

Then (so, R. V.) from that day forth they took counsel together for to (that they might, R. V.) put Him to death.

Now the chief priests had given a commandment (issued orders, *entolas*),* that if any one (*tis*) knew where He was, he should show it (make it known), that they might take (*piasoosin*, arrest, or *seize*) Him.

Jesus therefore walked no more openly among the Jews, but went (departed, R. V.) thence into a (the *teen*, R. V.) country near to the wilderness, into a city called Ephraim; and there He continued (tarried, R. V.) with His (the, R. V.) disciples.

It was now some time in January. Cold and stormy as the weather was, Jesus had been, since His return from Judæa into Peræa, A. D. 30,—after the Feast of Dedication in December†—actively employed in those labors which were our study in the last section. It was while thus engaged that He received that intelligence which took Him again into Judæa. It was a message from Mary, who afterwards anointed Him, and Martha her sister, who had previously welcomed

[*The plural *entolas* is given on the authority of Cod. Sin, and Vat.)

[†See pp. 114-122.]

Him into her house,† of the serious illness of their brother Lazarus who dwelt with them at Bethany, his birth-place (*apo . . . ek*). Jesus' response to this message closed His labors in Peræa. This fact is brought out by the *de, but* of verse one, a word which also points to the significance of the results following. For it was His Bethany wonder that consummated the crisis in the national unbelief and hatred, and led the Sanhedrim to the full resolve to put Jesus to death, soon as it could get Him into its power.

The manner in which John, who gave the fact years later, speaks of the family, shows that its history was, when he wrote his Gospel, a distinguished one in the traditions of the Church. And the form of the message which the sisters sent to Jesus, shows that the relations between Him and the family were of the most intimate character. The message was so full of faith, high regard, and genuine refinement and delicacy of feeling, that John gives it entire. They sent unto Him, saying, "Lord," (a word recognizing His Divinity and lordship over them, and over disease) "behold!" (a word which, while alluding to the impression which the sad intelligence would make upon Him, has a glance at His power), "he whom Thou lovest† is sick."

[†See pp. 104-110, where also see sketch of the family, and of Bethany.]

[†*Phileis*. This, the proper word in the mouth of the sisters, expressing as it does the love of personal relation, is displaced by John in speaking (in vs. 5) of that love by the nobler work, *agapeis*.]

No point could have been in this message if their brother had not been so dangerously ill that his life was despaired of. And though in it is no suggestion nor direct request, only the discharge of a pious duty, yet there is in it an implied hope that Jesus might hasten to Lazarus' rescue (vs. 21, 32). But knowing, as they did, the danger to Jesus' life if He came so near to Jerusalem, they did no more than inform Him of the fact, leaving all else to His wisdom and love.

By the time that the messenger had reached Jesus Lazarus had died, and on the evening of that day was buried. This we gather from the fact that the messenger was one day in coming, that Jesus tarried two days where He then was after receiving the message, that He was one day in going to Bethany, and that Lazarus had been four days in the grave when Jesus reached that place. Long since have we learned from Him that He lived only by and upon His Father, and every moment sought, and instantly after its being revealed, did His will. And now, instantly upon receiving the message, He, in answer to prayer (vs. 40), received at once, by Divine revelation, the fact of Lazarus' death, and His Father's will concerning his resurrection, as also concerning His own tarrying there two days. He, hence, at once could, as He did, with super-human knowledge, announce to the messenger probably, as also to His own disciples, "This sickness is not unto death," *i.e.*, as to its final issue. It is not a

death-sickness. Its object, or design, is not death, "but for the glory of God, *hina, in order that* The Son of God might be glorified in it." Its object was the Divine glory. And the aim of this display was that The Son of God should be glorified in it. The glory of the One was so bound up in the glory of The Other, that only in and through The Son could The Father be glorified on the earth. And this word shows, in the light of the fact that Jesus "loved Martha, and her sister, and Lazarus," that He, The Man, subordinated everything to the glory of His Father, as in everything He obeyed His will. What He could or wished to do from Himself, He never did. And, hence, instead of starting at once for Bethany, as the promptings of personal affection would have moved Him to do, He tarried still where He was, waiting His Father's signal for starting. This was not given for two days. These were filled up, we may well believe, in saying farewells to the new Peræan converts, and in speaking words of faith and love to sustain and cheer them in their new way of life. Then, after that, *i. e.*, after the expiration of the two days, He said to His disciples, "Let us go into Judæa again"—(*palin*, emphatic vividly recalling the last visit, and His experiences there).

This word struck them with dismay. Forgetting, evidently, all that He had told them about His own sufferings and death at Jerusalem, and thinking only of the imminent peril of death, to which He had been exposed the last time He was there, they exclaimed,

“Rabbi,”—a designation which shows how excited they were—“the Jews just now were seeking” (*nun ezeetoon*, the imperfect expressing a still present danger), to kill Thee, “and goest Thou hither again?”

To this Jesus gave a reply which recalls a word which He had spoken the last time that He was in the city. Then, speaking, as the day was closing, He said, “I must work while the day lasts; when the night cometh no man can work.” Now, speaking just as the sun was rising, and He was about to start on His journey, He said, “Are there not twelve hours in the day? If any one walk in the day he does not stumble, because he seeth the light of this world,” *i. e.*, the sun. And after the sun has gone down, “he, because there is no light in him” (light must be in us if it would guide us), “if he walks, stumbleth.” Thus speaks He of His life-work under the figure of the day. In discharging it He walks under the light of God. During this time He cannot make any mistake. Nor, until His full day’s work is done, and until the last hour has come, can any danger befall Him, or any one hinder Him in His work. His only peril would be in disobeying His Father’s will. For if, to prolong life, He were to refuse to go where God called Him, this would be to put Himself where no light would shine upon His pathway, and He must stumble and fall.

This word was for the re-animation of His fearful

[*This, it seems, was the common division of time among the Jews, since, perhaps the time of the Exile. Herodt. ii, 109.]

disciples. Then, after a pause long enough for them to see its meaning, and to feel its force, He applied it to the present circumstances: "Our friend Lazarus sleepeth." The sisters' "he whom Thou lovest" had been an appeal to His affection for him. His "our friend Lazarus," an expression of His own regard, and a recognition that they shared in it, was an appeal to their friendship for him. "He sleeps"—a sublime and tender euphemism for death which He had used once before (Matt. ix. 24). In sleep it is the body that sleeps. Nothing in the Scriptures, nothing in the soul suggests that it ever sleeps. And His use of this word here suggests that death to a friend of His is but a phase of life.

The phrase, evidently, was new to the Twelve; at least they totally misapprehended it. He had spoken of death. They supposed that He had spoken only of taking of rest in sleep. So they replied, "Lord, if he sleep he will be recovered (*sootheesetai*)," i. e., by sleep, as the health-bringing crisis.

Then therefore (*tote oun*) Jesus said unto them plainly, "Lazarus died (*apethane*)."
A fact this, which He had, not apparently from His own prescience, but from revelation by His Father three days before. "And," He went on, "I am glad for your sakes that I was not there, to the intent (*hina*) that ye might believe," here subjectively, as before He had told them that, objectively, the sickness was "for the glory of God." And the force of the verb "believe" suggests that growing faith is originating faith. Every advance in faith

is a new believing. Then, as if eager, and in order, to start, He closed the conversation with apparent abruptness with, "but let us go," not unto the sisters, but "unto him." It was a constraining word, whose *alla, but*, brought out the unbelief working in their hearts, and whose purpose was to overcome the last remains of apprehension that He would be killed.

The Twelve yielded, but not heartily. Thomas, so full of love, so weak of faith, who is now mentioned for the first time since He was called to be an apostle,* said to his fellow apostles, and with a sort of a desperate determination, "let us also go, that (*hina, in order that*) we may die with Him." Let us share the death which He is determined to meet. His words show His own conviction as to the outcome of the journey, his devotion and resignation, and intimate distrust in the other apostles. Little had Thomas understood Jesus' words, "the twelve hours of light" which no one could shorten, and the life-work allotted Him which no one could break up. He had candor, courage, love and resolution, but he was prone to melancholy, and to look on the dark side of things. He had great faith in Jesus,

[*The name is Aramaic, and signifies *twin*. Hence the name Didymus, the Greek term meaning the same thing, by which he was known among the Gentiles. The connection of his name with fisher apostles (Jn. xxi,1,2) intimates that he was a Galilæan. The tradition that he was the apostle of India seems to be well supported by historical data. Marco Polo found native christians along the Corsomandel Coast who claimed that their church had been planted by him. The hill and cave at Walapoo, where—tradition says—he sought refuge, and where he suffered martyrdom, are still pointed out.]

but not the highest faith in the invisible. This, he subordinated to the visible. He could act very decidedly according to his convictions, but he must see clearly his steps, and have very strong evidence before he could believe. But his doubting was the result not so much of this, as of his profound earnestness. He believed most firmly that Jesus was going to death. And the form in which he worded the purpose to die with Him shows that he had very much more love to and regard for His Person, than he had strong confidence in the wisdom of His step.

They started at once. This was Thursday morning. No incident is recorded of the journey. Bethania was about 30 miles, ten hours distant from Bethany. It was towards evening when Jesus arrived at the outskirts of the village of Bethany, and went at once, perhaps, to the neighborhood of the tomb. There, He found from information, what He had already learned from His Father, that Lazarus had been dead four days. And it may be that there also He "found" that Mary and Martha were at their home, plunged in grief, and were surrounded by certain citizens of Jerusalem,* friendly to the family; but—so John's designation "Jews" shows—hostile to Jesus. They were not professional mourners, but friends, who had come to comfort the sisters in their sore bereavement. Their

[*John says, vs. 18, Bethany "*was*" nigh, &c. That is, it was nigh at the time the miracle was wrought. Subsequently, it was laid waste when Jerusalem was destroyed, and was still in ruins when John wrote his gospel, sometime from A. D. 75 to A. D. 90.]



"BUT MARY SAT STILL IN THE HOUSE."



presence, as the whole tenor of the narrative, shows that the family occupied a high social position, was, personally, highly esteemed, and that Lazarus had been buried with every mark of respect and sympathy. They had come to comfort the sisters, perhaps by repeating the Rabbinic phrases, "the holy dead are really the holy living," "the holy dead are around us, and yet they are at rest with God," &c. Or, going to the fountain of their knowledge, they may have repeated such beautiful words as these: "the righteous shall be in everlasting remembrance;" "the memory of the just is blessed;" his rest shall be glorious;" "he shall enter into peace; they shall rest in their beds, each one walking in his uprightness."* And then they said, "may The God of all consolation comfort you with His comforts."

But these persons were hostile to Jesus. And His not, under such circumstances, going into the house, shows His great delicacy of feeling, His own proper self-respect, and His due regard for the feelings of all others.

The tidings of His arrival were, however, speedily carried to Martha, who, it would seem, was not then in the room where Mary and the "comforters" were. Mary sat still in the house, but Martha went to meet Jesus. Going up to Him, she poured out from her heart the words which, doubtless, the weeping sisters had often repeated to each other during the last four days,

[*Ps cxii, 6; Prov. x, 7; Is. xi, 10; lvii, 2.]

“Lord, if Thou hadst been here my brother had not died.” The words themselves are not those of murmuring or complaint. And yet they show, intermingled with her deep grief, a trace of a pang of wounded affection, which, until now, she would not own to herself. The implication is, “why were you not here? why was the succor withheld?” And this shows the change that had taken place in her thoughts since she had sent the message to Jesus, four days before. But it was not, however, a word of reproach, but of regret, and of a most strongly expressed conviction that Jesus’ presence would have prevented the fatal termination of the disease. And scarcely had the words passed her lips before the brightness of a living and powerful assurance passed over her soul: “but even now (*alla, kai nun*)” * she said, “I know that whatsoever”—a most delicate and admirable conveying in thought what was too great to be expressed in words—“Thou mayest ask (*an aiteesee*) God, God will give it Thee.” † And how large the hope implied in this word—a hope resting on Jesus’ own word (vs. 4) sent to her by her messenger, the restorations to life already accomplished, and Jesus’ presence there—is seen in the implication in her words,

[*Tischendorf, Alford, and Lange, after B. and C. omit the *alla* of T. R.]

[†The verb which Martha uses, *aiteesee*, is of less dignity than *erootan*. It implies a state of human dependence and need. Here only is it used of Jesus, as expressive of His praying to God. It shows that Martha, while having a deep conviction of the unity of purpose and action between Jesus and God, had not clearly or fully apprehended His eternal relationship to His Father.]

that if He had asked before for her brother's life, He would have gotten it. But her word shows also that she is not in the spiritual condition and sphere for the work to be done. Not to her affection, either for her brother or for Himself, but to her faith only, and to it in its highest exercise, can He give her back her dead. And to call this faith into that highest exercise, He said unto her, "Thy brother shall rise again."

At once Martha thought of the great doctrinal truth which rested on Dan xii, 2, (and other prophecies, perhaps, also on 2 Macc.vii, 9, 14) that all pious Israelites shall be raised from their graves at the time of the inauguration of The Messiah as King. On that point she was fully satisfied. For she said, "I know that he shall rise in the resurrection at the last day." But this fact, evidently, did not satisfy her present longings.

To this word Jesus gave a reply, a sublimer than which He had never uttered, and yet one whose sublimity is eclipsed by its tenderness, and by the strengthening and comforting power which it has carried into myriads of hearts and homes. As in His talk with the woman at the well, and in his last one in the synagogue in Capernaum, He substituted Himself for symbols, "I am the Living Water," "I am the Bread from Heaven," so did He now. He led her thoughts from her departed brother, and from the future fact which she had mentioned, to His own Person, a present Saviour both of the soul and body, both for Lazarus and for herself: "I," Myself, and by Myself,—said He, who was soon to

surrender Himself to death—"I am," always am, "The Resurrection and The Life." Thus upon her mind oscillating between hopes and misgivings, and which had begun to think that in some way Jesus would give present relief, Jesus flashed a light which shines like the unclouded noonday sun. I am The Resurrection because I am The Life. I am the source of the life which animates both the soul and the body. Both resurrection and life are personal effects from a personal cause, the manifestation of the energy which is in Jesus. He is The Life of the living, and The Resurrection, which is but the victorious power of The Life over death, of the dead. Being both absolutely, He can as easily accomplish the revivification of the body as He can give life to the soul, and as instantly now, as after the lapse of ages. He gives the divine life to the soul, and so must give life to the body. The former is triumph over sin, the latter over its consequences; death, dissolution and decay. And the possession of the former is pledge of the resurrection victory. For, as Jesus goes on to say, "he who believes in Me, even if he have died (*kan apothanee*), shall live," *i. e.*, he shall continue to live, and as to his body shall be raised; "and he living and believing on Me," *i. e.*, the living ones alive at His coming, "shall never die,"* *i. e.*, shall not at all become a prey to death.

[**Eis ton aionon, unto the æon.* The phrase *ou mee . . . eis ton aionon* is ambiguous. It may mean either *not forever*, or *never*. The first, the literal, rendering would give very plain sense. *He that liveth* (physically) and believeth in Me, will not

Thus Jesus led Martha from faith in a doctrinal truth to faith in Himself, as the one living, present, spiritual Person by whom resurrection is effected. And having done this, He put directly to her the question, "believest thou this?"

Martha could not grasp the fulness—who can?—of those stupendous and blessed thoughts, so new to her. But she received them with all her heart; and her "yea, Lord," is a positive affirmation that she did believe all that Jesus had said of Himself. But having no words by which to express herself, and too truthful to go beyond the measure of her own experience, she made her joyful confession of faith. And in the very animated and cheery way in which she expressed it, one can see how already her tears had been wiped away, and how already she was strengthened with the strength of God in her soul: "I have believed (*pepisteuka*, per. ten. and emphatic, affirming, I still do believe) "that Thou art The Christ" promised and prophesied of in the Scriptures "The Son of God," *i. e.*, the One who sustains peculiar and mysterious relations to God, and in whom, as in none other God is manifested, "the coming One into the world"—an appropriation belonging to the other two. And if we compare this confession with

die (physically) for ever, *i. e.*, will be raised again. But in all other passages in which the phrase occurs (Jn. iv, 14; viii, 51, 52; x, 28; xiii, 8; 1 Cor. viii, 13), it is equivalent to *never*, with an emphasis on the negative: *surely not*. We must then suppose that Jesus, in vs. 26, either spoke of *spiritual* death, or overlooked *physical* death as a vanishing transition to real and eternal life. Schaff]

Peter's (Matt. xvi, 16), we cannot but see that it is a hearty confession of Jesus' Messiahship, and of His absolute Divinity.

These were higher themes than those on which Martha was wont to dwell. Her tears had been dried, her faith strengthened, her boldest hopes confirmed. Familiar as she must have been with Jesus' works, and much as she may have known of Jesus Person, never before had the sublime conception crossed her mind, that Jesus was "The Resurrection and The Life." He could at once, she saw, restore her brother from death. And with this assurance singing in her soul, along with the music of her own great confession, she having in some way received from Jesus an intimation of His desire to see her sister, left Him, hastened home, and came to Mary. She found her sunken in her grief, surrounded by the "Jews." With genuine womanly tact she saw the need of prudence. Going up to her she whispered, "called secretly" in her ear, "The Master is here; He calleth thee."

This message instantly moved Mary. Arising at once, she came (John's verb, who was present) to Him. But she was not alone. The "Jews" who were present comforting her, thought that she was going to the tomb. to sit down there and mourn,—a custom much practiced among the Jews, as well as Greeks.* They therefore accompanied her; and thus they became, all unintentionally, witnesses of the wholly unexpected

[*Wetstein, *in loco*; Geier, *De luctu Heb.*]

and stupendous miracle. Mary hastened to Jesus. And her deportment and words are in very marked contrast with those of her sister. They show that if she had the greater sensibility, Martha had the more robust and practical character. Her stronger nature had enabled her to bear up under her grief, and her more elastic nature was capable of an energetic reaction against it. She stood in Jesus' presence as she poured out her plaint, and added, in her "I know that even now," a word of strong faith. But the sight of Jesus completely overcame Mary. The last few terrible days all rose before her, filled with nothing but the most distressful experiences. She was living over again the dying pains and struggles of her brother, her own inconsolable grief, and the one sad and oft-exchanged word between her and her sister, "If He were only here!" Now all was over. No light ray penetrated the heavy gloom over her mind. She was entirely absorbed in her grief which she, like all femininely sensitive persons, could not even make an effort to control. Soon as she reached Jesus she fell down at His feet, and in the verb which she used, in her word *apethane* (aorist, expressing Lazarus' act in dying), she showed how vividly present to her was that terrible hour of separation: "Lord, if Thou hadst been here my brother had not died." And scarcely had the word fallen from her lips before her grief became uncontrollable, and she burst into tears; loud and vehement cries (*klaiousan*) which so moved the "Jews" following her, that they could not help weeping with her.

Troubled and sorrow-stricken heart! Neither she nor her sister was in the secret of The Son of God. He had come into a world where sin had reigned unto death, to bring in, by the putting away of sin, life won from death, life eternal, infallible, victorious, a life which death cannot reach, and against which the gates of Hades shall not prevail. And now He had come to them the Quickener of the dead, bringing this life victorious over death with Him. But this they knew not, at least clearly and surely; and they were filled, not with the joyous thoughts of life, but with the gloomy thoughts of death.

Hence their tears. And this sight of the weeping Mary was enough to move the purest, tenderest sensibilities. That posture, faith, devotion, helplessness, and those tears were a most eloquent appeal for, not instruction, but sympathy and help. And the appeal did most profoundly move the Blessed Lord. This is seen in the particle *therefore*, and in the repetition of the participle *weeping*: "Mary weeping, and the Jews also weeping." Jesus "seeing this weeping, groaned" (*embrimeesato*, gave a groan expressive of vehement indignation)* "in His spirit, and He troubled Himself" (*etaraxen eauton*). A most intense agitation passed over His spirit. He allowed Himself to be convulsed with intense and diverse emotions. And

[*This is the moral meaning of the word in classic Greek. See Godet and Lange, *in loco*; Granlich, *Studien und Kritiken* for 1862, pp. 260-269.]

the internal agitations were so great that they affected His face. All present saw the manifestations of the internal agitations. And the apostles knew that these were, not in the soul, that part of man which unites him with his fellows, but in the spirit, that part of man with which he is related to God. Twice before did the agitation in His spirit express itself visibly; once in sadness "He sighed deeply in His spirit;" and once in gladness, "He rejoiced in spirit."* Both those and this one were agitations in the spirit of The Man. And the causal relation between these last ones and the weepings of Mary and the Jews is expressly declared. And their tears, no simple reader of the narrative can doubt, were genuine; Mary's from her great loss, the Jews' from an honest sympathy.

But at once the question forces itself upon us, why His intense agitation? In seeking an answer, certain facts must be kept steadily in view. Throughout His career Jesus had had constantly to deal with sin and with its results, and twice before had He been in the presence of death. But never before was there such agitation in His spirit. Nor was Lazarus dearer to Him than John Baptist. And yet He heard of his death without any such agitation. While it is as Son of God that He raises the spiritually dead (Jn. v, 25), it is as Son of Man that He raises the physically dead

[*Mark viii, 12; John x, 21. For former see Holy Life, Part IV, pp. 284, 285; and for latter, Holy Life, Part V, pp. 102, 112, 113.]

(Jn. v, 27-29). And this whole narrative shows that He was conscious that as such He was now about to raise Lazarus. Because of these facts all the usual explanations of this agitation are unsatisfactory. Godet's, in part, is the only one which, in view of this fact, I can accept. Jesus must raise Lazarus from the dead. But this very action would be the signal for His own death. It would give an excuse to His enemies, urged on and inspired by Satan, to at once put Him to death. And the thought of the abysmal wickedness and infamy which could use so high and holy a miracle as Lazarus' resurrection, as the instrument of His own death filled Him with horror. It was virtually signing His own death warrant. For He saw that He must pay with His own life for His exercise of power in vanquishing death. And in this light, this self-sacrifice of friendship is an exhibition of moral heroism, the contemplation of which immensely exalts Jesus in our regard. Such heroism is worthy of the highest praise and honor.

And this shuddering, this indignation, came not, hence, from the dread of death as in itself considered, although He did dread it. For it is to all, it was to Him peculiarly, a terrible thing to die, and to know that He must die. Death is an overturning of the original order, and an unnatural, an abhorrent fact to one made to be immortal. And peculiarly so to such a Man as Jesus was. But it was the indignant protest against His own death that made Him shudder at the

hellish hate and sin that would make His miracle the fact that would seal His destiny. This is why He was so vehemently indignant. But thus protesting against crime and sin, He, by an inward determination, overcame the agitation—a fact seen in “He troubled Himself,” and in His short and abrupt question, “where have you laid him?”

To this question Mary and her sister Martha, who had returned, replied, “Come and see.” They started in silence for the tomb—a company and going both suggestive of many thoughts. While on the way, the great agitations which had convulsed Jesus’ spirit calmed completely, and nothing but the tenderest sympathies filled His heart. This is told us in two words which stand by themselves, unconnected by any particle with what preceeds or with what follows; and which, while telling what was seen, indicate what was felt: “JESUS WEPT.” He wept with the sisters. And the verb which John uses, *edakroousen*, shows that His weeping was not, like Mary’s and the Jews’ loud and vehement sobbing (*klaisin*), but gentle streams (*dakruein*) rolling down His cheeks, the expression of a calm and tender grief. They were the tears of Him, The Son of the living God, who had life in Himself. He is on His way to the grave of Lazarus. He is in full vision of the triumphs of sin. He weeps over the vision of death. His heart is alive to its degradation; and alive also, with genuine human sensibility, to the sufferings and sorrows which it, and its parent sin, had caused,

but which He was about to relieve—sign of His sympathy with all afflicted ones, and pledge of His ability to relieve all who will entrust their case to His care. And it is a most important reflection, further, that John, the evangelist, who in the most emphatic manner declares Jesus' absolute Divinity, here, in his telling of these tears, most strongly proclaims His genuine humanity.

These tears are most blessed expressions. They show that His calmness throughout this whole trying scene was not that of indifference, but that of elevation. His soul was in the deathless sunshine which lay far away and beyond the tomb of Lazarus. They were the tears of a great and heroic soul, and so the grander expressions. He could visit the valley of tears, and weep with them that weep. And nobler still, those tears when coming from One conscious that He carried resurrection power with Him, told those sisters that soon, by giving their brother back to them alive, He would fill their Bethany home with joy.

Those silent tears did, as they were enough to, deeply impress the "Jews" present. They called forth sentiments of approbation from some of them, showing that His humanity had touched theirs vitally. "Behold," they exclaimed, "how He loved him." But others present had no such kindly feeling. If their question came out of a genuine heart feeling, it, at least, has the tone of skepticism: "could not this Man who opened

the eyes of the blind* have caused that even this man should not have died?" Are these tears real? Then they show His will. How is it then, as to His power? He gave sight to the man born blind. Why did He not exert His power to keep this man from dying? His behavior is not consistent. He was either unable (want of power) or unwilling (want of love) to avert the stroke of death.

Both words were spoken in the hearing of Jesus. And this one caused Him fresh inward agitation,—the causal connection being shown in John's "therefore," vs. 17. Not, however, now in His spirit but in Himself, *i. e.*, in His soul; and the emotions being less profound, and more easily overcome than the previous one. But they continued until He reached the tomb. This was a cave, a family vault†—an indication, this, of the wealth of the family.

These family vaults were always outside of the towns. They were caves in the rocks, either natural, (in which case the cave had to be prepared), or hewn out of the rock. Their size was, legal measure, from 9 to 12 feet

[*Referring to and unintentionally establishing the reality of the miracle wrought by Jesus when in Jerusalem the time before the last. See Part IV, 437-447.]

[†Among the Jews, cemeteries were used only for the burial of the poor, or of strangers. They were called 'the house of graves,' 'the court of burying,' 'the house of eternity,' 'the valley of the multitude.' The better class of people had graves, each person or family, by themselves. These graves were called 'the house of silence,' 'the house of stone,' 'the place where you spend the night.' Lazarus was buried in a cave-grave, which stood by itself, and was private property.]

long, from 6 to 9 feet wide, and 6 feet high. Usually, each tomb contained eight niches for the bodies, two on each side, and two at the end opposite the entrance. Each niche was 4 feet long 2 feet high and 2 feet wide. The body was put into the niche uncoffined. At the entrance of the vault, which was kept closed, was a court, usually 9 feet square. This was to hold the bier and the bearers. The doorway was usually on the perpendicular face of the rock, and was closed by a stone, which, being merely intended to keep off wild beasts, could be easily removed.

Soon as the tomb was reached, Jesus, whose tears were now dried, with a majestic composure and self-possession in the midst of the emotion around Him which was simply sublime, gave a peremptory order,—to whom we are not told—“take ye away the stone,” that is, the one closing the interior broad opening of the cave, in one of the niches of which the dead man lay.* And as this summons to man to do what man could do was heard, to what a state of most intense expectation must the whole crowd have been brought!

This word greatly excited Martha, and called forth a word which shows how exquisitely painful Jesus’ word was to her. Recognizing the progress of the decay,

[*It is uncertain whether the entrance was horizontal or perpendicular, and entered by steps. *Ep̄skeito ep’ auto* leaves it indeterminate, as the *epi* may mean either *upon*, or *against*. But *arate ton lithon, take away the stone* seems to favor the perpendicular form. Both Lange and Meyer are undecided. . . . The tomb shown by the monks as Lazarus’ is shown by Robinson to be but a pious fraud.]

and recalling the Jewish proverb that corruption sets in the third day after death, and knowing, as she said, that "*he is now four days in the state of, tetartaios gar esti, i. e., the dead*, and knowing also that with the people ceremonial uncleanness was indissolubly associated with death and corruption, all her womanly instincts and all her sisterly feelings rose up against the proposed action. Whether founded upon a sensible fact or an apprehension, her words were an earnest protest against the exposure of that body, and of that face upon which she had so long looked in love, now changed by the corruption of death. Pre-occupied with the painful sensation which both Jesus and the others would experience from one so dear to her, and agitated with the possible scandal which would result from the exposure of the decaying body, she for the time forgot all the higher thoughts of implicit obedience to Jesus' word, and of entire confidence in Him. "Lord,"—the appellation showing high respect for Him,—said she, "the sister of him that was dead"—a description by John showing his high respect for her, and also her delicacy of feeling towards her dead brother—"by this time he stinketh, for he hath been dead four days."

To this Jesus replied, "said I not unto thee that if thou believest, thou thyself shalt see (*opsei*)* with joy the glory of God?" A word this, which reminded her at once of both the words which He had just before spoken to her, and of the message which He had sent

[*The verb shows that Jesus spoke of a fact visible to the eye.]

to her from Peræa (vss. 23-27, 4). A repetition this, which brings out a great principle for all believers, that always and everywhere faith resting on the solid foundation of God's word, shall become a seeing faith; "shall see the glory of God." Believe, and God shall reveal Himself in His wonderful might. Believe, and His glory shall be manifested in omnipotence triumphing over both death and corruption. Thus giving as His foundation for it His own word, He summoned Martha to a supreme act of faith, and thus removed from her and all present, the painful question which either the fact or Martha's words had aroused. And this call to a believing in order to seeing, and so enjoying, was responded to. The sisters, as the owners of the tomb, allowed the act to be done. Then "they took away the stone."

Then followed a sublime scene which stands alone in the history of of earth. There, was the open tomb, its inmate lying pulseless, as it had been the last four days. At or near its entrance stood the great Redeemer, calm in the conscious possession of all-conquering power. Around Him, or near by, stood the Twelve, the sisters, and the citizens from Jerusalem who had accompanied Mary to the tomb, all hushed in the awful silence of the occasion, and all intensely interested in seeing what would occur. These groups had learned from their Scriptures of certain revivifications in the days of old,* and had seen or heard of the

[*See 1 Kg. xvii, 21, 22; 2 Kg. iv, 35, 36; xiii, 21.]

restorations to life, occurring some time before in Galilee. But now they were about to witness something wholly unheard of, viz: the restoration of life to a body in which decomposition had already begun, and the coming forth of it alive from the tomb. Soon they observed that Jesus lifted up His eyes to Heaven. And as in His words and in the tones of His voice, so surely there was in the look upon His face, the expression of the glorious exultation of His spirit in the gladsome consciousness of who He was. All eyes were fastened on Him, and all ears heard the words which at once poured forth from His soul. They were not a prayer, but an unrestrained volume of thanksgiving and praise.

As the eternal Son, Jesus possessed the attribute of omnipotence. But of its exercise, He had emptied Himself.* His miracles, hence, were wrought by the continual working with Him of God's omnipotence, received in His perfect and uninterrupted oneness and communication with Him. His thanks to Him were an acknowledgment that the power was from Him. They were wrought through His faith and prayer; both of which were perfect. His faith was always supremely full, and His prayer exactly fitted into all the conditions of prayer. His whole life was the life of faith, and one uninterrupted life of prayer, as His "hearest always" shows. His miracles were so many prayers. Ordinarily, the prayer, answer, and miracle were simultaneous, the two former being inaudible to

[*See Holy Life, Part II, Preliminary Study.]

the people. The prayer was wrapped up in the instant word of power. But in this case He knew four days before The Father's will; and virtually, the miracle had been already accomplished. This was the last miracle but two which He wrought, and this is the only instance in which, when about to work a miracle, He openly addressed His Father. He knew that because of His raising of Lazarus from the dead, the Sanhedrim would decree to kill Him Himself. He knew that shortly He would be tried, condemned and crucified. He knew that the "Jews," unable to deny the reality of His miracles, had ascribed them to the power of Satan working in Him. And now in one of His final testimonies, to make it undeniably evident that He wrought His miracles by power from above, and that The Father bore witness to Him, and authorized all His declarations and deeds, He introduced this stupendous act of omnipotence by a thanksgiving-appeal to The God of Heaven as His Father. He would disarm all hostility and remove all prejudices and misapprehensions. And, as Elijah on Carmel audibly prayed for a miraculous sign, "that this people might know, &c.," 1 Kg. xviii, 37, so He now, for the sake of the crowd, and with a most pure and exalted motive, prayed aloud, that the people might see that the design of this miracle was to lead them to a living faith in His own person and mission. And still more, and very far beyond the circle around that tomb, Jesus recognized the great historical as well as typical import of what He

was about to do. Collective humanity was there, watching and listening to know whether The Lord hears prayer, had sent Jesus, and would through Him raise the dead. It was therefore a supremely important moment in the history of that nation, and in the history of our race; and we are glad that He audibly prayed. In supremest dignity and truth, and in tones full and distinct, He said: "Father, I thank Thee that Thou hast heard Me. But (*de*) I know that Thou hearest Me always; but for the sake (*alla dia*) of the crowd which stand around I said it, in order that (*hina*) they might believe that Thou didst send Me." He thus addressed The God of the assembled Jews as His Father. He poured forth to Him from the filial gratitude which ever filled His loving heart, His thanks for always being heard when He prayed. He declared that He had sent Him, and identified Him with His work. He would have the crowd to see in what He was about to do, the glory of God, and thus in it a Divinely authenticative sign. And as Elijah on Carmel staked the validity of his own mission, and the absolute certainty of the fact that The Jehovah of Israel was the only living and true God, upon the answer by fire, so Jesus now in the sublimest composure of spirit put His whole character as The Messiah, Son of Man, Sent and Servant of God and Son of God to the test of the astounding miracle of the resurrection of Lazarus.

There could be no mistaking the point of His words, and the character and object of the miracle. And during

the brief interval before He spoke His next word, the expectation of that crowd, stretched to its utmost tension, was such as, perhaps, no other crowd has ever experienced. The whole scene may be imagined, but it cannot be described. When He had restored to life the young man of Nain and the daughter of Jairus, neither of whom had been buried, He had said, in ordinary tones of voice, "Arise!" But now, after the brief interval had passed, He, who had, in the neighboring city, said, nearly two years before, "all that are in their graves shall hear His voice, and shall come forth," now, so that every one might hear it, cried out with a loud voice (*ekraugase megalee phoonee*), "Lazarus, hither! forth! (*deuro, exoo*)."^{*} Simple, grand, brief, sublime, this resurrection call. The loudness was for the bystanders. But the voice itself was but the expression of the decided will, which was sure to be obeyed, which with its mighty effect reached the dead man, and raised him from the sleep of death.

Instantly, under the mighty enforcement of this call, he arose. He came out from the tomb (*exeelthen*), and stood, apparently, at its entrance. At once all saw that he was alive, back to earth, sound as before his sickness, and that all his grave clothes were about him, his feet and hands bound with bandages,^{*} and his face with a napkin. The spectators were awe struck,

[*Tacitus says (Hist. v, 5), that the Jews followed the custom of the Egyptians in binding each limb and arm separately. They called these grave clothes *Gakhrikhin, bands*.]



Lazarus Hither! Forth

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bewildered, breathless; motionless with amazement; petrified with terror. One only was calm. Having called the dead man back to life, He, as though nothing extraordinary to Him had happened, turning to the crowd said, in the majesty of command: "Loose him," *i. e.*, loose the bandages so that he can move freely; "and permit him to go away (*aphete hupagein*)," *i. e.*, do not detain him, either to look at him, or question him. He can walk by himself. This they did. And then Lazarus and his sisters, accompanied, not impossibly, with Jesus, went home: they with such thoughts and emotions as none but sisters in such circumstances could experience, and he silent and solemn, thinking and feeling as only one could think and feel who had returned to earth after four days abode in the realm of death.

The stupendousness of this mighty work astounds us. As step by step we have gone over the details, we have found them sketched with such a loving and graphic pencil, that the whole scene passes before us like a series of facts occurring to-day. The facts, we see are such that John's pen alone, under the guidance of The Spirit, could do justice to the subject; and we are therefore not surprised that the history is passed by by the Synoptists. And the narrative, like all of John's narratives, is so simple, so transparent, and so thoroughly pervaded with the historical spirit and attributes, that we dare not hesitate to accept his state-

ments. They all equally depend upon the accuracy and integrity of the writer. And as those who on that day witnessed it, and those who did not, and the Sanhedrim as well, recognized the resurrection of Lazarus as an actual occurrence, we need not waste time nor words upon the Rationalistic, mystical, or any other theory which would try to explain the fact away.

But it may be well simply to notice the difference between modern science and the Gospel writers. It places all force in nature, and regards this force as acting always and everywhere. What is effected by it must be recognized, for it is according to nature. What is not thus effected cannot be recognized. For, so they say, a miracle cannot be.

But what is this force? Is it not really the Divine energy working along the lines which The Creator laid down for it, along which to move? And is it not conceivable that this energy may be lodged in Jesus, who, as a man, belongs to the earth as really and truly as any one of us? Why might not this energy be lodged in Him as truly as in nature? Life overcomes death. Can we not think clearly of life in Jesus, The Life, overcoming death? There is no greater intellectual difficulty in conceiving of that life-force going forth from Jesus which brought Lazarus from the tomb, than the going forth of that life-force stored in nature, which is incessantly active in overcoming the power of decay and death. And it remains simply a fact to be decided by competent testimony, whether in or through

or from Him there was the going forth of a power commensurate with the thing to be done. And the careful, honest reader of His life in its historic development can find no difficulty in accepting this fact. For he sees running through it continually, the extraordinary and miraculous interwoven livingly with the ordinary and natural. There is no more outwardness or inwardness in the one than in the other. There is no preponderance of the one over the other. The one is as much an integral part of His continuous life as the other. The, to us, extraordinary in Him, in both word and work, was to Him the natural. In both word and work there was in Him a steady advance. His last words are greatly profounder than His first ones. And while His first miracle dealt only with an element, water, this one dealt with the most awful mysteries of life. In it, His greatest miracle, speech and action harmonize with each other, and with the object of His mission, of which it is the most triumphant illustration. And whether we consider what it shows of His character, or what, of the importance and power of His ministry in the most solemn and sacred moments of life, no other incident in His previous history is so full of richest thought and sweetest consolation. We love our dead. Their memories and dust are alike sacred in our eyes. And in those hours when nature's voice is wholly dumb, when comforters are of little value, when our hearts are withered within us, and all around us is covered with a heavy funeral pall, then

the Bethany blessing comes in with its words of Divine consolation, and its messages of hope. The world of sorrows, tears and bereavement can no more afford to lose the eleventh chapter of John, than earth can get along without the light of the sun.*

Such is the character of the grand work of Jesus on that day.

Jesus had met the power of sin at its height, and had

[*Browning has, with rare imaginative insight, gone to the heart of the matter, and presented us with a picture of Lazarus as he may have lived and must have spoken—Kasshisle, the Arab physician meets him and feels:

"The man had something in the look of him.

This man so cured, regards the Curer then,
As—God forgive me!— who but God himself,
Creator and Sustainer of the world,
That came and dwelt in flesh on it awhile!
Sayeth that such a One was born and lived.
Taught, healed the sick, brake bread at his own house,
Then died with Lazarus by, for aught I know,
And yet was . . . what I said, nor choose repeat,
And must have so vouched Himself, in fact.

In hearing of this very Lazarus,
Who saith—but why all this of what he saith?
Why write of trivial matters, things of price,
Calling at every moment for remark?
I noticed on the margin of a pool,
Blue flowering borage, the Aleppo sort
Aboundeth, very nitrous! It is strange!
The very God! Think Abib: dost thou think?
So the All-Great were the all-loving, too.
So through the thunder comes a human voice,
Saying, "O heart I made, a heart leads here!
Face my hands fashioned, see in it myself!
Thou hast no power, nor may'st conceive of mine.
But love I give thee, with Myself to love,
And thou must love Me, who hast died for thee."

And there, for Lazarus and for all ages, lies the inmost truth of the miracle.]

shown that He was above it, The Resurrection and The Life. Though not properly a pledge to saints of their resurrection in bodies of glory, for Lazarus came forth in flesh and blood, to die again; yet it was a work most blessed in itself, and for that family; in its object, as to the nation, supremely important; and in the results which followed from it most momentous for all time. These last results began on the ground. The impression made upon the spectators was of the profoundest character. Soon as they had recovered composure of mind sufficiently to think clearly, it was found that the miracle had made a permanent split in the Jews present. These, it would seem, were composed of two classes: (a), those who had come as comforters of the bereaved sisters, and, (b), not improbably, citizens of Bethany who had no sympathy with the sisters,—partisans of the Sanhedrim, who, having heard of Jesus' presence in the village, had come out to watch the proceedings. The former, in their "behold how He loved Him," had already expressed some regard for Jesus. Now, many of them, "seeing the things which He did, believed in Him." The latter, in their skeptical question, "could not this Man," vs. 37, had already shown their position. And now, some of them, in their excessive zeal as Sanhedrists, hastened to carry the great news to the Pharisees, well aware of their deadly hostility to Jesus. This great action was one of those "greater works, at which they should marvel," of which He had told the Sanhedrim, April A.D. 28.* As, soon they would have Jesus' judicial glory as The Son of Man, pledged to them by the voice from Heaven (on the Tuesday before His death, Jn. xii, 28), so, now in this quickening power as The Son of God was a glorious showing to

[*Jn. v, 20, 22. See Holy Life, Part II, pp. 271.]

Israel that its promised resurrection rested on Him, and a signal pledge, also, that He would accomplish it in due time; and now even, if they would but accept Him as their Messiah. The people should have honored Him as as they honored The Father. The nation should have accepted Him, on whom all their hopes of life and of the Kingdom hung. But it had, through its heads, disowned Him, The Lord of life and The King of glory. And to them now, as represented by the Pharisees, this resurrection fact was the most terrible one that had come to their knowledge. The miracle could not be denied. It was not done in distant Galilee, but under the very shadow of the Temple. The once dead man could be seen at any time either at his home or on the streets. The effect of such a stupendous act upon the citizens of Jerusalem would be simply their own death blow. For soon as generally known, it would create an irresistible movement in favor of Jesus, and one that would become a perfect enthusiasm as soon as the Passover crowds, now on their way, reached the city. What to do in the case was a question which could be met and settled only by the highest authority. And after a hurried consultation with the high priests, who united with them in the call, the two assembled the Sanhedrim to deliberate on the crisis precipitated upon them by the resurrection of Lazarus.* Soon as the body met, the gravity

[*For the constitution and the authority of the Sanhedrim, see Preliminary Study in the Holy Death.]

of the situation was recognized. And the question and remark of the Pharisees show how bewildered they were, and how afraid of the possible consequences, from their point of view, of not putting a stop to Jesus and to His work. "What do we? and what are we to do? because this man"—as they contemptuously, and with implacable hate designated Him—"is doing many miracles." The danger is imminent. Something must be done. "If we thus (*outos*," *i. e.*, do nothing while He is doing such things, and so steadily) "let Him alone, all will believe in Him," *i. e.*, accept Him as The Messiah. Then there will be a popular rising. This would furnish the conquerors a ground for crushing out the last remnants of independence, and blotting out the national existence: "the Romans will come and take away both our place (*i. e.*, Temple and city, 2 Macc. v, 19; Acts vi, 14) and our nation." And this would be the destruction of our power—the thought uppermost in their minds, as is evident from the twice-repeated *heemoon*, *our*, and also from the whole tenor of their words.

This deliberation shows that the body did not believe that Jesus was The Messiah. Their motives were mercenary, their hate most bitter. In their blind and bigoted prejudices they had deliberately closed their eyes against all the Divinely appointed Messianic signs which Jesus had given, and had hardened their hearts against Him. And this accounts for their wilfulness and fanatical zeal. Had they known, said Peter,

later, they would not have crucified The Lord of glory. The rulers did this, he kindly said, through ignorance. The fact must stand. They did not regard Jesus as the Messiah, and did not look upon Him as one who, under any circumstances, could fulfil their Messianic hopes, and establish a victorious kingdom. If the people, carried away by His miracles, were to accept Him, and He set Himself up as king, the only result would be an insurrection, and the only result of that would be the total destruction of the nation by the pitiless vengeance of Rome. Jesus' whole life had been open, and was well-known. And these deliberations show how little the impression that grand life, with all its wondrous and beneficent words and works had made upon them, as proofs of Messiahship. These did not correspond to, and did not remove their previously formed, and the prevalent conception of what The Messiah would be when He appeared.

A sad statement to make. Jesus' whole life had more and more excited their hostility. And this great act which should have become the ground of faith, became, instead, the occasion of the developing of the fullest enmity. They had disowned Him. Now the Sanhedrim resolved fully upon His death, and deliberated how to accomplish it. The national apostacy from the covenant was now complete. God had separated them from the nations. They now determined to take their place among the nations. Rome was preferred to Jesus, and its patronage to the resurrection power of The Son of God!

The discussion had gone on for some time, stormily, it would seem, and without reaching any conclusion. None had as yet satisfactorily answered the question, "what shall we do?" Then one arose who always commanded attention. It was the haughty and imperious Caiaphas. He had been raised to the high priesthood by Valerius Grattus before he had left Judæa, and "was high priest that year."* He was a man of little conscience, subservient to Rome, and an instrument of his father-in-law Annas, in carrying out his schemes. But he had a firm and daring will, and very great influence in the Sanhedrim. At once all eyes were fixed upon him; and he by a single word decided the assembly. "Ye," said he in his imperious manner, "know nothing at all; nor do you in your discussions consider (*dialogizesthe*) that it is expedient for us (*heemin*)† that one man should die for (*huper*, here *instead of*) the people (*tou laou*) and not the whole nation (*ethnos*) perish." A most wicked word, so far as the man consciously uttered it. It was nothing else than the deliberate proposal of the judicial murder of Jesus. And yet he, at that decisive moment, was used by The Lord as an organ of prophecy, and spake forth the unconscious oracle which The Holy Spirit wrung from his godless lips. "But this," *i. e.*, the re-

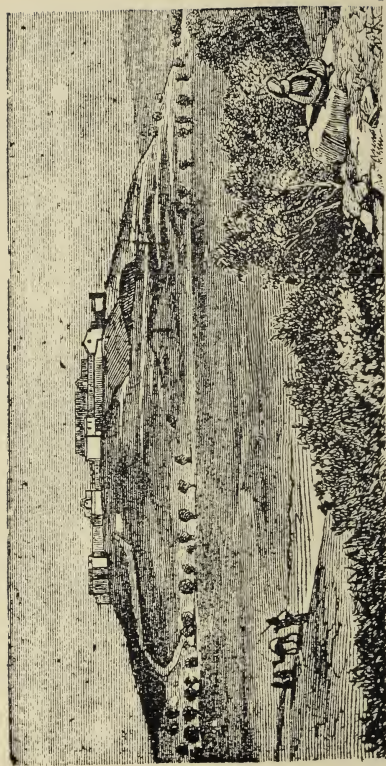
[*From some remarks on this double high priesthood, see Holy Life, Part I, pp.173,174. For sketch of Caiaphas, see Holy Death, pp. 93.]

[†Some Mss. followed by some able critics have, instead of *heemin*, *humin*, for you.]

mark that "One should die for the people," he spake, says John, "not from (*apo*) himself, but being high priest that year, he prophesied that Jesus should die for (*hyper*) that nation, and not for it only, but also that He should gather together into one (body) the children of God that are scattered abroad." Last prophecy this, in Israel. With it prophecy died, and with him who had spoken it died the high priesthood also.

Caiaphas' word was at once accepted. It removed all indecision and all hesitation. It was better that Jesus should die, whatever might be His miraculous powers, than that through Him all should perish. And to quiet His adherents, and finally unite the people, they would raise the cry, "the nation is in danger." Jesus' influence is dangerous. It will cause, possibly, an insurrection, and this will be followed by the terrible retribution of Rome. The "they will take away our place and nation," fell from the pale, angry lips of these guardians of the Temple, as did the cry of the Ephesian silversmiths, "Diana's temple is in danger," for gain. More jealous for their authority than for their freedom, they dreaded Jesus more than Rome. In their frenzy all justice was trampled under foot. Jesus' death was fully determined upon. The only question remaining was the means by which to effect their purpose. For the discussions of this question daily sessions were held. And we may well believe that Jesus now knew, soon as He learned of the decision of the Sanhedrim, that the





EPHRAIM.

crisis had been reached, that His hour had nearly come.

On that night, perhaps, these facts were communicated to Him. He had been often threatened, and had been more than once assailed. He knew that the time was now not far off, when He must lay down His life. But until that time had fully come, He must not allow Himself to fall into the Sanhedrim's power. But to stay in Bethany was to expose Himself hourly to peril. Nor could He any longer walk openly among the "Jews." He had received the intelligence of Lazarus' death on Monday, had tarried in Peræa during Tuesday, on Wednesday had gone from Bethania to Bethany, and had raised Lazarus from the dead on Thursday, had stayed Friday and Saturday (the Jewish Sabbath) in Bethany, and on our Lord's day, perhaps early in the morning, He withdrew secretly from Bethany, and went at once into a country (a word here used in antithesis to Jerusalem, vs. 54) near to the wilderness. This was the wilderness of Judæa, that barren strip of land which separates the table land of Judah and Benjamin in its whole length from the valley of the Jordan and the Dead Sea. Near its northern extremity stood the ancient Ophir, a town of Benjamin, now Taiyibah. It is a village perched aloft on a dark conical and conspicuous hill, four miles from Bethel, and sixteen miles from Jerusalem.* This, most probably, is the modern representative of

[*Robinson's Researches, I, pp. 449; Stanley *Sinai and Pales-tine*, pp. 210; Van de Velde.]

the city of Ephraim, whither Jesus now went. There the Twelve soon gathered to Him, and there He continued with them until He started to Jerusalem, there to die for the world.

It was a well chosen spot for this temporary sojourn. Thence, He could withdraw into the wilderness. And thence when the time had come, He could, as He did, put Himself in front of the caravan of Galilæan, Peræan and other pilgrims, which after crossing the fords of Jordan would pass through the valley and city of Jericho on the way to Jerusalem. And while there He was, doubtless, well aware of the mandate of the chief priests and Pharisees, circulated everywhere through the orders of the Sanhedrim, and the result of its decision, that if any one knew where He was, he should make it known to them.* This was a decree of outlawry, really forbidding any one to shelter Jesus, and making a bid for His betrayal. It was, doubtless, the point upon which Judas fastened his perfidy. But be it recorded to their honor, that not one of all those who knew where Jesus was betrayed the fact to His foes. But that mandate disturbed Him not. He was safe

[*This proclamation is thus spoken of in the Babylonian Gemara: "Tradition reports that Jesus was hanged on the evening of the Passover, an officer having during the preceeding forty days publicly proclaimed that this Man, who had by His imposture seduced the people, ought to be stoned, and that any one who could say aught in His defense was to come forward and speak. But no one doing so, He was hanged."† This Gemara was compiled about A. D. 550. And the reader can at once, by comparing this passage with John xi, 57, see how the fact had been changed.]

[†Lightfoot, *Hor. Heb. et Tol.* p. 460.]

under His Father's protection. And there He remained in fellowship and communion with Him, until the hour was near when He should be offered up; and then He showed Himself in Jerusalem.

SECTION V.

JESUS' LAST JOURNEY TO JERUSALEM.

Incidents: Starts from Ephraim—Gives Pharisees some words as to the coming of the Kingdom—Parable of the Unjust Judge—Of the Pharisee and Publican—Speaks of divorce—Blesses children—Words to the rich young man—Warnings of the dangers in riches—Tells of the rewards to His followers—Parable of the Laborers in the Vineyard—Again tells of his coming sufferings and death—Denies the request of Salome—Reaches Jericho, and heals a blind man—Enters Jericho and meets Zaccheus—Parable of the Pounds—leaves Jericho—Heals two blind men—Reaches Bethany.

Places: Road between Ephraim and Jericho—Jericho—Jerusalem.

Time: About March, 20th or 25th to 31st, A. D. 30.

John xi, 54-57.

Luke xvii, 20-37.

Luke xviii, 1-14; 15-30.

Matt. xix, 3-12, 13-30.

Mark x, 2-12, 13-31.

Matt. xx, 1-16.

Matt. xx, 17-19; 20-28.

Mark x, 32-34; 35-45.

Luke xviii, 31-34.

Matt. xx, 29-34.

Mark x, 46-52.

Luke xviii, 35-43.

Luke xix, 1-10.

Luke xix, 11-28.

John xii, 1

Jn. xi, 54-57. } Jesus therefore,—*i. e. because of the decision of the Sanhedrim to put Him to death, and because of their charge that if*

any one knew where He was, he should show it, that they might take Him,—walked no more openly among the Jews; but went (departed, R. V.) thence unto a (the, R. V.) country near to the wilderness, into a city called Ephraim, and there continued *from February to about March 20th to 25th*, with His disciples.

Now (*de, but*) the passover of the Jews of A. D. 30, was nigh at hand. And many went out of the country up to Jerusalem before the passover, to purify themselves. Then (therefore, R. V.) sought they for Jesus, and spoke among themselves (one with another, R. V.) as they stood in the temple, What think ye? That He will not come to the feast?

The reason for that question was this: now both the chief priests and the Pharisees had given a commandment that if any one (*tis*) knew where He was, he should show it, that they might take Him.

Leaving Ephraim March 20th-25th, A.D. 30, Jesus began His journey towards Jerusalem, and the first incident given of it is this: And when He was de-

Luke xvii, { manded of the Pharisees when the
20-37. } Kingdom of God should come (being
asked by the Pharisees when the Kingdom of God
cometh, R V.),

He answered them and said, The Kingdom of God cometh not with observation; neither shall they say, Lo, here! or Lo, there! For behold the Kingdom of God is within you (in the midst of you, *mar.*)

Words to the dis- { And He said unto the disci-
ples personally. } ples, The days will come when
ye shall desire to see one of the days of The Son of
Man, and ye shall not see it. And they shall say, See
(Lo, R. V.) here; or See (Lo, R.V.) there! *then* go not
after them, nor follow them.

General remarks } But as the lightning that
 on the subjects. } (when it, R. V.) lighteneth out
 of one part under heaven shineth unto the other part
 under heaven: so shall also The Son of Man be in His
 day. But first must He suffer many things and be
 rejected of this generation. And as it was (came to
 pass, R. V.) in the days of Noah, (even, R. V.) so also
 shall it be in the days of The Son of Man. They ate,
 they drank, they married, they were given in marriage,
 until the day that Noah entered into the ark, and the
 flood came and destroyed them all. Likewise also
 (even, R. V.) as it was (came to pass, R. V.) in the
 days of Lot: they ate, they drank, they bought, they
 sold, they planted, they builded; but (in, R. V.) the
 same day that Lot went out of Sodom it rained fire
 and brimstone from heaven and destroyed them all:
 even thus (after the same manner, R. V.) shall it be
 in the day when The Son of Man is revealed. In that
 day he which shall be on the housetop, and his stuff
 (goods, R. V.) in the house, let him not (go, R. V.)
 come down to take it (them, R. V.) away; and let him
 that is in the field, likewise not turn back. Remem-
 ber Lot's wife. Whosoever shall seek to save (gain,
 R. V.) his life shall lose it; and whosoever shall lose
 his life shall preserve it. I tell (say unto, R. V.) you,
 In that night there shall be two men in one bed; the
 one shall be taken, and the other left. (There, R. V.)
 shall be two women grinding together; the one shall
 be taken, and the other left. Two men shall be in the
 field; the one shall be taken, and the other left.

And they answered and said, (answering say, R. V.)
 Where, Lord?

And He said unto them, Wheresoever the body is,
 thither will the eagles (also, R. V.) be gathered to-
 gether.

And He spake a parable unto them to this (the, R. V.) end, that men (they, R. V.) ought always to pray, and not to faint, saying,

There was in a city a judge which feared not God and regarded not man. And there was a widow in that city; and she came unto him, saying, Avenge me (*ekdikeeson mee*, do me justice) of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her (do her justice, *Grk.*), least she weary (wear out, R. V.) me by her continual coming.

And the Lord said, Hear what the unjust (unrighteous, R. V.) judge (*ho kritees tees adikias*, the judge of unrighteousness) saith. And shall not God avenge (do justice for, *Grk.*) His own elect which cry unto Him day and night, though He bear long with (and He is long suffering over, R. V.) them? I tell you that He will avenge (do justice for, *Grk.*) them speedily.

Nevertheless (howbeit, R. V.), when The Son of Man cometh will He find (the, *teen*) faith on the earth?

And He spake (also, R. V.) this parable unto certain which trusted in themselves that they were righteous, and despised (set at naught all, R. V.) others.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee that I am not as other men (as the rest of men, R. V.) are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess (get, R. V.). And (but, R. V.) the publican, standing afar off, would not lift up so much as his eyes unto (the, *ton*) Heaven, but smote upon his

breast, saying, God be merciful (*hilastheeti*, be propitiated) to me a (the, *ton*) sinner.

I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased (humbled, R. V.); and he that humbleth himself shall be exalted.

Matt. xix, 3-12 } And the Pharisees came (there
Mark x, 2-12 } came Pharisees, R. V.) unto Him,
Luke xvi, 18. } tempting Him, and asked Him saying, Is it lawful for a man to put away his wife for every cause?

And He answered and said unto them, What did Moses command you?

And they answered, Moses suffered to write a bill of divorcement, and to put her away (Deut. xxiv, 1).

And Jesus answered and said unto them, But from the beginning of the creation, God made—have ye not read (Gen. i, 27), that He which made them at the beginning made—them male and female, and said (Gen. ii, 24), for this reason shall a man leave his father and mother, and shall cleave to his wife, and they twain shall be (become, R. V.) one flesh? So then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

They say unto Him, Why, then, did Moses command to give her a writing (bill, R. V., *biblion*, a roll) of divorcement and to put her away?

He saith unto them, Moses, because of the hardness of your hearts, wrote you this precept (*entoleen*, commandment) and suffered you to put away your wives: but from the beginning it was (hath been, R. V.) not so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and whoso marrieth her

which (when she, R. V.) is put away committeth adultery.

And in the house His (the, *hoi*, R. V.) disciples asked him again of this matter.

And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her; and whosoever marrieth her that is put away from her husband committeth adultery; and if a woman shall put away her husband, and be married to (marry, R. V.) another, she committeth adultery.

His disciples say unto Him, If the case of the man be (is) so with his wife it is not good (expedient, R. V.) to marry.

But He said unto them, All men cannot receive this saying, save they to whom it is given. For there are eunuchs which were so born from their mother's womb; and there are eunuchs which were made eunuchs by men; and there be eunuchs which have made themselves eunuchs for the sake of the Kingdom of the Heavens. He that is able to receive it, let him receive it

| | | |
|-------------------|---|--|
| Matt. xix, 13-15, | } | Then were there—they— |
| Mark x, 13-16, | | brought unto Him little children |
| Luke xviii, 15-17 | | —the babes also, <i>kai ta brephee</i> . |
| | | —that he should touch—lay His |

hands on—they, and pray.

But when His disciples saw it they rebuked them—them that brought them.

But when Jesus saw it He was much displeased (moved with indignation, R. V.), and called them, *the children*, unto Him, and said unto them, *the disciples*, Suffer the little children to come unto me; and forbid them not—forbid them not to come unto me—for of such is the Kingdom of the Heavens—of God. Verily I say unto you, Whosoever shall not receive the King-

dom of God as a little child, he shall in no wise enter therein.

And He took them up in His arms, and laid his hands upon them, and blessed them (blessed them, laying His hands upon them, R. V.).

And He departed thence.

| | |
|--------------------|---|
| Matt. xix, 16-30, | } And when He was gone (as he was going, R. V.) forth on His way (into the road, <i>eis hodon</i> ,) behold there came one—a certain ruler—running, and called to Him, and asked Him, saying, Good Master, (Teacher, <i>didaskalos</i>), what good thing—what—shall I do that I may have—inherit—eternal life? |
| Mark x, 17-31, | |
| Luke xviii, 18-30. | |
| Matt. xx, 1-16. | |

And Jesus said unto him, Why callest thou Me good? None is good but one, God. (Why askest thou Me concerning that which is good? One there is who is good, *ho agathos*, The Good, R. V., *Matt.*) But if thou wilt (wouldest, R. V.) enter into life, keep the commandments.

He saith unto Him, Which?

And Jesus said, Thou knowest the commandments, Do not—thou shalt not—commit adultery, Do not—thou shalt not—kill, Do not—thou shalt not—steal, Do not—thou shalt not—bear false witness, Do not defraud, Honor thy father and thy mother; and, thou shalt love thy neighbor as thyself.

The young man said unto Him, All these things have I observed from my youth up: what lack I yet?

Now when Jesus heard these things, beholding (looking upon, R. V.) him, He loved him, and said unto him, If thou wilt (wouldest, R. V.) be perfect, one thing thou lackest yet: go thy way, sell whatsoever—all that—thou hast, and give to—distribute unto—

the poor, and thou shalt have treasure in heaven; and come, take up thy cross* and follow Me.

But when the young man heard this, he was sad—very sorrowful—(his countenance fell at the saying R. V.): for he was rich—one that had great possessions,—and he went away sorrowful.

And when Jesus saw (seeing, R. V.) him sorrowful, He looked round about and said—saith—unto His disciples, Verily I say unto you, How hardly shall they that have riches (it is hard for a rich man to, R. V.) enter into the Kingdom of the Heavens—of God.

And His disciples were astonished out of measure (amazed, R. V.) at His words.

But Jesus answereth again, and saith unto them, Again I say unto you, Children, how hard is it for them that trust in riches† to enter into the Kingdom of God! It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God.

And they that heard it were astonished out of measure—were exceedingly amazed—saying among themselves, (unto Him, R. V. *Mk.*), Who then can be saved?

And Jesus looking upon them saith—said unto them—With men this is impossible, but not with God: for with God all things are possible—the things which are impossible with men, are possible with God.

Then answered Peter, and began to say unto Him, Lo, we have left all and followed Thee: what therefore (then, R. V.) shall we have?

[*The words, "take up thy cross," Mark x, 21, are an interpolation, and must be rejected.]

[†The words "for them that trust in riches" is wanting in Cod. Sin, and are cancelled by Tischendorf.]

And Jesus said unto them, Verily I say unto you, that ye which have followed Me, in the regeneration,* when The Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one—there is no man—that hath left houses, or brothers, or sisters, or parents—father or mother—or wife,† or children, or lands, for My name's sake, and the gospel's—for the kingdom of God's sake—shall receive a hundred-fold now—who shall not receive manifold more in this present time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and shall inherit, and in the world (*too aiooni*, the age) to come, eternal life.

But many that are first shall be last; and the last first (many shall be last that are first; and first that are last, R. V. *Matt.*) For the Kingdom of the Heavens is like unto a man that is a householder, (*anthropoo oikodespotee*, *human householder*), which went out early in the morning to hire laborers into his vineyard. And when he had agreed (having agreed, *sumphoneesa*), with the laborers for a penny a day, (*denarion*, *about 15 cents*), he sent them into his vineyard. And he went out about the third hour (9 A. M.), and saw others standing idle in the marketplace; and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth (12 M.) and ninth (3 P. M.) hour, and did likewise. And about the eleventh hour (5 P. M.) he went out, and found

[**Palingenesia*, *renovation*.]

[†The words *He gunaike*, or *wife*, are wanting in Cod. Sin., Vat. (D. in Mk.) and are omitted by Lachmann, Tischendorf, Alford.]

others standing idle; and he saith unto them, Why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive.*

And when evening was come, the lord of the vineyard saith unto his steward, (overseer, *epitropoo*,) call the laborers, and pay them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny (*denarion*, about 15 cents). And when the first came, they supposed that they should (would, R. V.) have received more; but they likewise received every man a penny (*denarion*). And when they had received it they murmured against the householder, saying, these last have spent but an hour in work, and thou hast made them equal unto us, which have borne the burden and (scorching, R. V.) heat (*kausona*, hot wind) of the day. But he answered and said to one of them, Friend, (*etaige*), I do thee no wrong: didst not thou agree with me for a penny? Take (up, R. V.) that which is thine, and go thy way; I will (*theloo*) to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

So the last shall be first, and the first last; for many be called but few chosen.†

[*Last clause, "Whatsoever," &c., is wanting in Cod.Sin., Vat. and many MSS.]

[†The last words are wanting in Cod. Sin., Vat., and some others, and are cancelled by Tischendorf, but retained by Meyer, Lachmann, Lange and Alford.]

Matt. xx, 17-19, } And they were in the way go-
 Mark x, 32-34, } ing up to Jerusalem; and Jesus
 Luke xviii, 31-34. } went (was going) before them;
 and they were amazed; and as
 they followed, they were afraid.

And He again took the twelve disciples unto Him apart in the way, and began to tell them what things should (the things that were, R. V.) to happen unto Him.

And He said unto them, behold, we go up to Jerusalem, and all the things that were written through (*dia*) the prophets concerning The Son of Man shall be accomplished. For He shall be delivered unto the chief priests and unto the scribes; and they shall condemn Him to death, and shall deliver Him unto the Gentiles to mock and to scourge, and to crucify; and He shall be mocked and spitefully (shamefully, R. V.) entreated, and spit upon—they, *the Gentiles*, shall mock Him, and shall spit upon Him, and shall scourge Him, and shall kill Him; and the third day—after three days—He shall rise again—be raised up.

And they understood none of these things; and this saying was hid from them, and they knew (perceived, R. V.) not the things which were spoken.

Matt. xx, 20-34, } There—and then—came
 Mark x, 35-52. } unto Him the mother of the sons
 of Zebedee, with her sons James
 and John, worshipping Him, and desiring (asking, R. V.) a certain thing of Him—saying unto Him—Master, (Teacher, *didaskalos*), we would that Thou shouldst do for us whatsoever we shall desire (ask of thee, R. V.).

And He said unto her, What wilt thou?—unto them, What would ye that I should do for you?

She saith—they said—unto Him, Grant (*eipe*, say)

that these, my two sons—grant unto us that we—may sit, one on Thy right hand, and one on Thy left hand in Thy kingdom—in Thy glory.

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall (am about, R. V.) to drink of? and (or to, R. V.) be baptized with the baptism that I am baptized with?

And they say—said—unto Him, We are able.

And Jesus saith—said—unto them, Of My cup—the cup that I drink of—ye shall drink indeed; and with the baptism that I am baptized withal, shall ye be baptized: but to sit on My right hand and on My left hand, is not mine to give, but *to whom, or* for whom it hath been prepared (R. V.) of My Father.

And when the ten heard it, they were—began to be—moved with indignation concerning the two brothers, James and John.

But Jesus called them unto Him, and said—saith—unto them, Ye know that the princes (*archoonta*, rulers) of—they which are accounted to rule over—the Gentiles exercise dominion (*katakuriuousin*, lordship, lord it, R. V.) over them, and their great ones exercise authority upon them. But whosoever will be (would become, R. V.) great among you shall be your minister (*diakonos*): and whosoever will (would, R. V.) be first among you shall be your servant—servant (*doulos*) of all: even as—for verily, The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for (*anti, in the stead of*.) many.

And He came to, and passed through Jericho. And as they—He with His disciples—went out of Jericho, a great number of people, *ochlou ikanou*, (Mk.)—a

great multitude, *ochlos polus* (Matt.) followed Him.*
 (Matt.) (Mark)

And behold two blind men sitting by the way-side, when they heard that Jesus passed (was passing, R. V.) by, cried out, saying, O Lord, Son of David, have mercy (*eleesson*) on us. And the multitude (crowd, *ochlos*) rebuked them, because they should hold their peace. But they cried the more, saying, O Lord, Son of David, have mercy on us.

And Jesus stood still and called them and said,

And blind Bartimeus, the son of Timeus, sat (*and* the son of Timeus, Bartimeus, a blind beggar, was sitting, R. V.) by the high-wayside begging. And when he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, Son of David, have mercy on me. And many charged (rebuked, R. V.) him that he should hold his peace. But he cried (out, R. V.) the more a great deal, Son of David, have mercy on me.

And Jesus stood still and commanded him to be called (said, Call ye him, R. V.).

And they call the blind man, saying unto him, Be of good comfort, rise, He calleth thee.†

[*All students are aware of the harmonistic difficulties in the narratives of the healing of the blind man at Jericho. The reader can see a clear statement of the discrepancies and the solutions in Andrews, pp. 392-394. The conclusion we reach is that there were three men healed; one, as Jesus entered, and two as He left Jericho. But the narratives are so nearly alike that we put all into one continuous narrative.

[†The Greek is, *tharsei, egeirei, phoonei se.*]

What will ye that I shall do unto you?

They say unto Him, Lord, that our eyes may be opened.

So Jesus (being moved with, R. V.) had compassion on them, and touched their eyes.

And immediately (straightway, R. V.) their eyes received sight, and they followed Him.

And all the people when they saw it, gave praise unto God.

Luke xix, 2-10. } And behold there was a man
 named (called by name, R. V.) Zacchæus, which was the chief among the publicans (and he was a chief publican, R. V.), and he was rich. And he sought to see Jesus who He was, and could not for the press (crowd, *ochlou*, R. V.), because he was little of stature. And he ran (on, R. V.) before, and climbed up into a sycamore tree to see Him: for He was to pass that way.

And when Jesus came to the place, He looked up,

And he, casting away his garment, rose (sprang up, R. V.), and came to Jesus.

And Jesus answered and said unto him, What wilt thou that I should do unto thee?

(And, R. V.) the blind man said unto Him, Lord, (Rabboni, R. V.) that I might receive my sight.

And Jesus said unto him, Go thy way, thy faith hath made thee whole (saved thee, R. V., *sesooke se*.)

And immediately (straightway, R. V.) he received his sight, and followed Jesus in the way, glorifying God.

and saw him, and said unto him, Zacchæus, make haste and come down; for to-day I must abide at thy house.

And he made haste, and came down, and received Him joyfully.

And when they saw it, they all murmured, saying, That he was (he is, R. V.) gone to be guest (to lodge, R. V.) with a man that is a sinner.

And Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation (if I have wrongfully exacted aught of any man, R. V.) I restore him fourfold.

And Jesus said unto him, This (to, R. V.) day is salvation come to this house, forasmuch as he also is a son of Abraham. For The Son of Man is come (came, R. V.) to seek and to save that which was lost.

And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought the Kingdom of God should (was to, R. V.) immediately appear. He said therefore,

Luke xix, 11-28. } A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants (ten servants of his, R. V.) and delivered (gave, R. V.) them ten pounds (*mnas, minas*, about \$150.00,* and said unto them, Occupy (trade ye herewith, R. V.) till I come.

But his citizens hated him, and sent a message (an ambassage, R. V.) after him, saying, We will not have this man to reign over us.

[*A mina, a gold coin equal to about \$15.00; money then being worth five or six times as much as it is now.]

And it came to pass, that when he was returned (come back, R. V.), having received the kingdom, that (then, R. V.) he commanded the servants to be called unto him, to whom he had given the money, that he might know how much every man (what they, R. V.) had gained by trading.

Then came the first (before him, R. V.) saying, Lord, thy pound (mina) hath gained (made, R. V.) ten pounds (minas).

And he said unto him, Well (done, R. V.), thou good servant; because thou hast been (wast found, R. V.) faithful in a very little, have thou authority over ten cities.

And the second came, saying, Lord, thy pound (mina) hath gained (made, R. V.) five pounds (minas).

And he said likewise unto him, Be thou also over five cities.

And another (*heteros*, the other) came, saying, Lord, behold, here is thy pound (mina), which I have kept laid up in a napkin. For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that (and, R. V.) at my coming I might (should, R. V.) have required (it, R. V.) mine own with usury (interest, R. V.)?

And he said unto them that stood by, Take from him the pound (mina), and give it unto him that hath (the *tas*) ten pounds (minas); and they said unto him, Lord, he hath ten pounds (minas); for I say unto you that unto every one which (that, R. V.) hath, shall be given;





and from him that hath not even that which he hath shall be taken away from him.

But (howbeit, R. V.) those (these, R. V.) mine enemies which would not that I should reign over them, bring hither, and slay them before me.

And when He had thus spoken, He went (on, R.V.) before, ascending (going, R. V.) up to Jerusalem.

Then (therefore, R. V.) Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom He (Jesus, R. V.) raised from the dead.

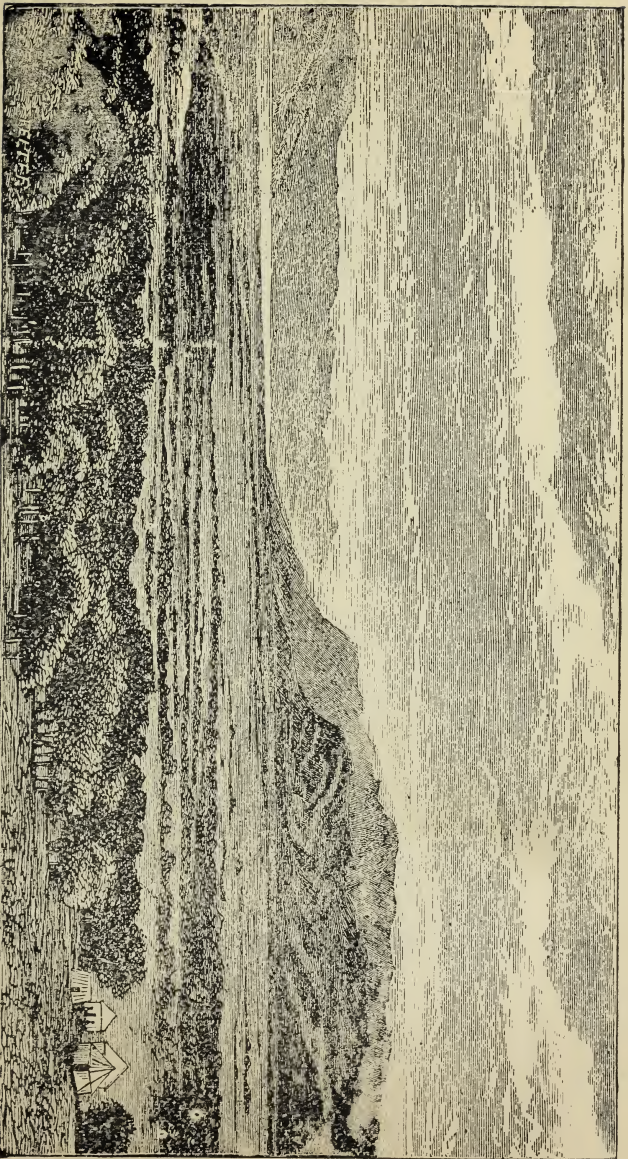
While Jesus was in retirement in Ephraim, the month of Sebat (our Feb.) had passed, and Nisan (the Hebrew name of flowers, called also Adar, our March) had come and was almost gone. The winter had passed. The rain was over and gone. Spring flowers were everywhere bursting into bloom and beauty. The fig-trees were putting forth their green figs, and the tender grapes were giving forth a pleasant smell. Birds were singing from every bush and tree, and the cooing of the turtle dove was heard in the land. Life, not death, gladness, not grief, were the associations of the season when Jesus left His retirement in Ephraim, to start upon His last journey to Jerusalem, there to suffer, and there to die.

Instead of going by Bethel, and thence directly on to the Holy City, He directed His steps to the Jordan valley. He was accompanied by the Twelve, and by others (Matt. xx, 17, 20). His movements were public. And soon as He reached the road leading down

the west bank of the river, His company would be joined by great bands of pilgrims who had crossed at the ford from the east side of the river. Soon would the district of Jericho be reached—the most luxuriant plain in Judæa. It had a climate most balmy at this season, and a vegetation which in abundance and variety was almost unrivalled. Wheat ripened there a month earlier than in Galilee. Some grains yielded a double crop. Its figs, dates, and palm groves were famed far and near. Its balsams furnished a costly perfume and a healing ointment which were in universal use. Its honey had a great sale. And the district, though small, was so rich, that the imperial government constituted it a collection district, at that time in the charge, apparently, of Zacchæus.

The pilgrim bands were not long in discovering that Jesus was traveling in state. They could not but have been aware of the deep feeling against Him, and of the charge of the Sanhedrim that any one knowing where He was should let them know. His open and public movements, then, must have awakened surprise. But He knew that the time for concealment and caution had passed. He recognized that now he must go openly; for such was His Father's will. On this He ever waited. Its manifestations He ever obeyed. The hour had come and with holy boldness He started.

It may have been this public action that led certain Pharisees to ask Him soon after He started "when the Kingdom of God cometh." We have already pointed



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out the connection and distinction between "the Kingdom of the Heavens," and "the Kingdom of God." In some aspects the two terms are used synonymously, in some, differently. Both were preached as at hand (Matt. iii, 2; Mk. i, 14). The former is a dispensational term. The latter is of moral (Rom. xiv, 17) as well as of dispensational application; the latter, here, embracing also the former. And because Jesus was acting in power in the midst of the people (Matt. xii, 28; Lk. x, 9, 11) it was said, "it cometh."

The question here related to the former aspect, viz., the outward and visible manifestation of the Kingdom. But the time for that, so far as that period was concerned, had passed. "The Kingdom of God," Jesus replied, "cometh (present time, indicating time present and passing, what the length of time is not stated) not with observation" (*parateereeseoos, that which directs eyes upon itself by its own manifestation*). It comes like the wind, without visibility, and like the lightning, without any signs of its approach. This coming is not now one of chronology, or of phenomenal signs. For as the Kingdom now comes it has its distinctly moral character attached to it. So little is the outward attention that it now attracts, that men shall not say, "Lo here!" or "Lo there!" And the reason why men shall not say this, is "For (*gar*) the Kingdom of God is in your midst (*entos humoon esti.*)" The word *entos* may mean either within, or, in the midst. When used of man in the former sense, it indicates that which is

internal to him. When used of men collectively, it indicates that which is within them viewed as a whole; in their midst, among them individually.* Jesus may have intended to convey the idea that now the Kingdom of God is an inward, not an outward phenomenon—a meaning which Paul frequently attached to the phrase (in 1st. to Rom.). But Jesus could not possibly, have used the phrase, in addressing His questioners, in its spiritual sense, either as a present, or as a prospective internal existence. For the Kingdom was not in them individually. They were positive rejecters of Himself. They sought His death. The plural form, *humas*, points to the second meaning. And looking at the word in the light of the fact that the Jews saw the close connection between the Kingdom and the coming in glory of The Son of Man (Dan. vii, 13, 14), and in the light of John Baptist's "standing in your midst," and of Jesus' "yet a little while is The Light in you," *i. e.*, in your midst, the words express the fact that the Kingdom was in their midst, in the Person of Jesus, the King. But it had not appeared in open manifestation (Luke ix, 20).

This was the only word that Jesus gave the Pharisees. The question may have been prompted by curiosity, or by malevolence. But whatever the motive, the answer suggested what solemn responsibilities the whole subject laid upon them. They at once dropped it, and perhaps, turned away.

[*Xen. Anab. i, 10, 3.]

Luke xvii, 22-xviii, 1-8. } Then Jesus addressed His disciples, giving them His first word about the suddenness and unexpectedness to the world of His second coming. Verses 22, 23 give a direct address to themselves, and verses 24-37 give statements for all. "The days will come," said He, "when you shall desire to see one of the days of The Son of Man and shall not see it." That is, the days then enjoyed, the "days of His flesh." They would wish those days back again.* Be not therefore deceived by any cries of, "See here or see there." It is not now the day of the Son of Man. For He must first suffer and be rejected of this generation. But that day will be. And then His appearance will be as sudden, vivid, and universally seen as is the lightning's flash which, for a moment, sets the heavens ablaze. Wholly immersed in earthly things—"eating, drinking, marrying, buying, selling, planting, building"—men will be unprepared for it as were people in the days of Noah for the flood, and will feel as secure as did the cities of Sodom on the day when fire and brimstone from heaven destroyed them all. Its unexpectedness will be as startling as its terror. "Even so," that is, thus, "shall it be in the day when The Son of Man shall be revealed." There will be universal industry and highest worldly culture—results of man's determined efforts to make

*The title Son of Man belonged to the days of Jesus' flesh. After His resurrection it was never said of Him, save once by Stephen, Acts vii, 56, except in connection with His second coming, Rev. i, 13, xiv, 14.]

the earth as sin cursed, his heaven. And with these efforts will be combined entire forgetfulness of God, and universal earthliness and sensuality. And these four features would be incomplete without the fifth— sudden and awful destruction. Over the scene of deep and damning demoralization, over a race steeped in sins, and hopelessly fleshly, the lightning of Jesus' appearing will flash with vivid and awful illumination, revealing the corruption, and the corrupted people, both which will be suddenly destroyed. Separations peculiarly solemn will be. Two shall be in one bed,—a phrase pointing to mixed marriages—and at once they shall be parted forever. Two shall be doing usual house work, or any ordinary work; one shall be taken and the other left. Let those then, who, like Lot's wife, have been spared, remember her case; and instead of looking back, or trying to save any "stuff" at once leave all, and hasten to meet their returning Lord. For whosoever shall seek to save his life shall lose it.

A revelation this, startling, strange, grand and awful. In Jesus' bearing and tones there must have been unwonted solemnity. The Twelve were awe-struck. They listened with breathless attention. The words sunk down deep into their hearts. And as Jesus closed the awful recital, one and all exclaimed, as in terror, "Where, Lord?"

"Where," Jesus replied, "the body is," (*i. e.*, that which will furnish food to them) "there will the eagles be gathered together."*

[*The word, here, is *sooma*, but in the parallel in Matt. xxiv, 28, the word is *ptooma*, *carcass*.]

“But (*de*,” the *de* indicating a change in the thought, the general subject still being the same) “He,” continuing, “spake a parable to them unto this need (*pròs to dein*), that they (*autous*)* ought always to pray, and not to faint.” And this “always” is limited by the subject. Under circumstances the most distressful, and when, apparently, there is no prospect of a change for the better, or of an answer to their prayers, as, in such a condition of things, and in such woe-full times as those which He had just been describing, then, instead of flagging, or becoming remiss or slothful (for both ideas are contained in the verb *ekkakein*) they ought to keep on praying all the time. The idea is not that persistent prayer is to be maintained, because God will answer persistent prayer; for He does not hear us merely because of our much speaking, or our many repetitions. Continuance in prayer is no reason for expectance of an answer. But prayer is to be persevered in because it is duty, privilege, and blessing; and because The Lord’s desire, interpreted in the light of His Son’s words and career, is to regard and answer prayer.

The principal here enunciated belongs to all believers in all places, times, and circumstances. But its special application has regard in this place to the circumstances connected with The Lord’s return. The condition of things then will be such as He describes.

[*The *autous* is wanting in T. R., but is found in Cod. Sin., is adopted by Tischendorf, and is accepted by critics.]

The world will be steeped in godlessness. The visible church will be, in some places, apostate, in other places, swamped in worldliness. The invisible Church, the one body of which Jesus is The Head, will be like a widow sitting solitary, and feeling her desolateness. All she can do is to pray for the coming of her Lord, to redress her wrongs. And yet her prayers seem to be only a beating of the air. The temptation to discouragement will be very great. To her Jesus said, keep on praying. And He illustrates this word by His parable of

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| <p>The Judge and the widow. Lk. xviii, 1-8.</p> | <p>}</p> | <p>This judge held his court in a city. He was avowedly, as man and judge, as he was really, one who "feared not God nor regarded man." He was</p> |
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alike inaccessible to the highest motive, God, and to the lowest, public opinion. A poor tribunal, this, before which to get a fair hearing. In the same city there lived a widow who had been wronged. She came (*eercheto*, imperfect, expressing continuance in action) unto him saying, "vindicate me as to my opponent in law" (*ekdikeeson . . . antidikou*). She wanted the wrong that she had suffered set right. The Judge paid no attention to her repeated and urgent demand. At length he said within himself, "and if (*ei kai*) I fear not God, and regard not man, at least (*diage*) because this widow brings me weariness (*kopon*, the weariness which follows severe toil) I will vindicate (*ekdikeesoo*) her, in order that not, in the end, she subject me to hardship (*hupoopiazee*)."



"BECAUSE THIS WIDOW TROUBLETH ME, I WILL AVENGE HER."

Then Jesus, as Lord, said, "Hear what the unjust judge says. And shall not God, who patiently hears the complaints of His elect which they cry day and night unto Him, do their vindication (*Grk*) by the coming of His Son? I tell you that He will do it with swiftness," (*en tachei*,) *i. e.*, when He begins.

Then followed one of those sudden expressions which so often came from Him, so full of knowledge, and some of which we have heard before. The sad scene of the distant future was passing before Him, the prevalence of worldliness in the outward Church, and the continued cries, "How long, O Lord!" of the chosen few. As He looked, a sight of some awful apostacy moved into view. The tide of indifference and ungodliness was rolling over Christendom. The faithful were so few and scattered, lost, as it were in the many, that they seemed almost like none. And His own reflections at the sight He condensed in a question whose sadness reveals the sadness in His soul: "nevertheless when The Son of Man cometh shall He find faith on the earth?"

In the preceeding November (A. D. 29) and soon after Jesus had entered upon His Peræan labors, a lawyer, willing to justify himself, had asked Jesus a question (Lk.x 29). *A month later, Jesus had told the Pharisees who had, because covetous, taken exceptions to His words against one trying to serve two masters, "Ye are they which justify yourselves before men " etc, [*Pp.39-45.]

(Lk.xvi,15). *Now, the same thing, and a thing which is such an abomination in the sight of God, was thrust upon His notice. He was brought into a painful contact with certain who had unbounded confidence in themselves, that they were righteous, and set at naught all others (*tous loipous*). To them He directly addressed a parable, in which, if they but honestly looked, they could see themselves as God saw them. Two men

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| Jesus' twenty-first parable. Luke xviii, 9-14. | } | went up into the temple, the place where prayer was wont to be made, at the hour of prayer, for the same object, viz., |
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to pray. They stood, one nearer to, one farther from, but both where they could see, the altar; and on it the morning or the evening sacrifice. One was a Pharisee. He stood and prayed thus with (*pros, to,*) himself: "God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get (*ktoomai*)."

He was a man of eminent respectability, affected great dignity, held high offices, was a strict religionist, whose extra-legal righteousness gave him works of supererogation, was honored by the people, and wielded a powerful influence. No wonder he looked down with contempt upon all others. But though he loved to parade his excellencies, his morality was conventional, not real. He was proud, arrogant, avaricious and oppressive. He was a hypocrite, that is, a stage actor, who had one, and assumed an-

[*Pp. 184, 185.]

other, character. The platform on which he stood was large enough for himself only. He prayed, not to God, but to himself (*pros eauton*). The ground of his words were not the sacrifice, but his own excellencies. These distinguished him from other men. These filled him with self-congratulation. He viewed them, he thought that God would also view them, with complacency. He therefore thanked God, not for the glad-some discovery of Himself, the revelation of His love, the gift of salvation, the long-suffering exercised, the ten thousand mercies received, but for what he himself was not. He puts himself into one class, and all others into another. Nothing is too good for him, nor too bad for them. He even drags the publican into his prayer, and makes his life the background on which the bright colors of his own virtues are more conspicuously displayed. Not content with the annual fast prescribed in the law, (Lev. xvi, 29-31; Num. xxix, 7), he fasts twice in the week,—Monday, the day on which Moses ascended Mount Sinai, and Thursday, the day on which he came down. Beyond the Law's demand from the fruits of the field (Lev. xxvii, 30; Num. xviii, 21; Deut. xiv, 23), he gives the tenth of all the profit that he makes by his own insight and shrewdness, and for which—so he intimates—God ought to thank him; for he might properly keep it for himself. The whole point of his prayer was, God, see how good I am!

The other man was a publican. The term, as we

have seen, was a synonym for everything bad. The publican was classed with the vilest characters. He was as universally despised, as the Pharisee was universally esteemed. But he was no hypocrite; and whatever morality he may have had was real. While this Pharisee compared himself with others, and recounted his virtues (for he had no sins to confess!), this publican looked at himself in the mirror of God's truth, and reckoned up, and confessed his sins. He stood afar off. He would not so much as lift his eyes up to heaven. He smote upon his breast. He looked at the sacrifice upon the altar. He knew that it signified God's judgment against sin. He saw, also, that it foreshadowed His way in grace when the atonement should be completed by the sacrifice of the Antitype. He, in a prayer, in which whole volumes are condensed into a single sentence, cried out from the depths, and with the intensest earnestness of his whole being, "God" (*Ho Theos, The God*, i. e., of Israel, the only true and living God) "be propitiated (*hilastheeti*) to me the (*too*) sinner," as if he was the only sinner. The verb *hilastheeti* is derived from, and alludes to the *hilasteerion*, the *propitiatory*, or *mercy-seat*, over the Ark (Ex. xxv, 17-22; Lev. xvi, 2, 14, 15; Heb. ix, 4, 5), which was the divinely designated place where Jehovah communed with His people, and a divinely appointed type of Him who was to be the propitiation for sin. Virtually, the man said, in substance, "God, look not at me, but at the sacrifice."



THE PHARISEE AND PUBLICAN.

The difference between the two prayers is apparent at a glance. The Pharisee justified himself, and neither sought nor received the justification of God. He continued the self-righteous man. The publican justified God in His settlement of the question of sin; and relying upon His mercy through the atonement, went down to his house justified rather than the other. This was Jesus' judgment in the case. And then He repeated one of the unalterable fundamental principles of the Divine government,—a principle as applicable here, where the question is, 'the manner of a sinners approach to God,' as it was where the question was, 'one's deportment among men (Lk. xiv, 11):' "for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Though Jesus was now quite removed from the great centers of Pharisaic influence, and could largely pursue His journey free from their machinations, yet even now He could not wholly escape them. The Peræan Pharisees urged on, perhaps, by those of Judæa and Galilee, followed in their steps. They now confronted Him with an insidious question, which they were sure would entrap Him. "Is it," said they, "lawful for a man to put away his wife for every cause?"

This incident may have occurred while Jesus was in Peræa. If so, then it belongs to that ministry. One motive may have been to get from Him a word about divorce which would arouse against Him the implacable hate of Herodias. For He was now, as when in Galilee, within the jurisdiction of Herod Antipas; and

his flagrant disregard of the Divine law on this point was well-known, as was also John Baptist's fate because of his faithful word about it.

If on this journey, the motive was to involve Him in the strifes then going on, on this subject. All Jews held divorces to be lawful. These were very frequent. And the controversy then raging about them, was as to the valid grounds. This was the point, was divorce lawful for every cause? Only one ground for it is mentioned in the laws of Moses (Deut. xxiv, 1). And the schools divided on the meaning of the words *ervath dabar*, in the statute. The school of Shammai limited it to moral uncleanness. The school of Hillel widened it so as to make things trivial, even evil desires after another woman, and anything offensive, a valid ground. Did Jesus pronounce for either, it would get Him into difficulty: if for the one, with the people, if for the other, with the thoughtful and self-respecting.

The mere agitation of such a question shows a hardened state of heart and a low condition of morals, and the putting of it to Jesus a very malignant spirit.

But Jesus met it with His usual frankness, wisdom, condescension and gentleness. "What," said He first, "did Moses command you?" Surely not to divorce a wife.

"Moses suffered," they replied, "to write a bill of divorcement, and to put her away."

"Why," He replied, "wrote he this precept? Because of the hardness of your heart."

Then avoiding the subtleties and traditionalistic cavilings of the schools, He went back to the original institution in Eden, and gave, from the source of all authority, the fundamental law on marriage. "Have you not," said He, "read (Gen. i, 27) that from the beginning of the creation, God made them," not one man and one woman, but "male and female," as intended for, and the complements of one whole. It is the organic union by marriage, of these two parts indispensable to, and intended for each other, that constitutes the one person, man. God made them a wedded being. To consummate this union which is a genuine unity, "the two one flesh," man must dissolve the holy relationship existing between him and his parents, to enter upon this higher and holier one. This union is consummated in obedience to God's ordering, and it is He that joins the two into one. Let not man put them asunder. And these words are repeated in every marriage in christian lands, as the Divine authority for the sanctity and indissolubleness of the relation: the only institution, save the Sabbath which has survived the ruin brought in by the Fall of man.

In the original institution there is no provision for divorce. Only one thing could dissolve this organic unity, death, or adultery: the latter, because it breaks the unity of God's making, by sin. And no pleas of society, no arguments of men, no law of any state and no decree of any court can dissolve the God-instituted relation at all; nor can they, except upon the one ground

declare it dissolved without breaking a law, and aiming at the destruction of an institution of God.*

This position was unassailable. But it raised the question which the Pharisees then put to Jesus: "why then did Moses command to give a writing of divorcement and to put a wife away? Is not his enactment a breach of the original command?"

Jesus' reply met the question. "Moses did not introduce divorces. They are the fruits of sin. The thrusting aside of the Divinely ideal marriage by the worldly one, and such monstrous misalliances as those of "the sons of God with the daughters of men," made divorce inevitable. Moses found them existing. He suffered them, not because he wanted them, but because of the hardness of your hearts. Not to countenance or promote them but to limit their number by rules and regulations, and also to give the highest sanction to the sanctity of marriage, he gave separation a legal form. And his enactment, which was, not that divorces might be, but rather might not be, only sustains the indissolubleness of the marriage bond.

It is not then—so Moses' permission shows—mere separation that is sinful, but the separation with view to another marriage. And this fact Jesus showed them in the clearest and strongest terms. "It was not so from the beginning. And I say unto you," &c. Then repeating the enactment which He had given in the code of "the Kingdom of the Heavens," He declared

[*This remark must be qualified by what is said in the second and third following paragraphs.]

that if any man, acting in conformity with the sufferance of the law, puts away his wife, except for fornication, which destroys the essence of marriage by dissolving the oneness it had formed, and shall marry another, he commits adultery; and the one marrying her thus put away commits adultery.

There was nothing more to be said. The Pharisees left Him. Then Jesus and the Twelve went into the house where they were staying. Jesus' answer had as much agitated them, as it had silenced the Pharisees. It was so entirely contrary to the ordinary teaching, and to the popular opinions on the subject, that they asked Him again of the same matter. And to them He repeated what He had said to the Pharisees, and added, that "the woman who shall put away her husband, and shall be married to another man, commits adultery." Separation by either party with view to such a connection is adulterous throughout; in its inception, though that occur long before its manifestation in the act of separation; in the separation; in the new connection; and all through its continuance.

This re-affirmation of the law in the case, disturbed them yet more. "If," they said, "the case of a man be so with his wife, it is not good for a man to marry."

Jesus' answer to this remark seems at first sight, no answer, or if one, an affirmative one. He speaks of celibacy, and closes with, "he who is able to receive into his mind and comprehend, let him comprehend (*choorein chooreitoo*)."

Marriage was instituted for sinless men. But it shares in the curse which, through sin, has fallen on all things connected with fallen man. It has joys which no other state can give. But it has also cares, perplexities, worries, sorrows and sins, which are peculiar to itself. These, celibacy—a condition, not an original institution—avoids. This fact, it seems, was before Jesus in his reply. The first and third, but not the second class of eunuchs, of which He speaks, are figuratively, not literally, such. The second, the result of a barbarous custom of the East, and wholly repugnant to the theocratic ideas,* could not receive any sanction from Jesus. He said, “there are some who, from birth, have no distinction to marry;” some, whose human relationships, such as dependent sisters or a widowed mother, keep them from marriage; and some, whose deepest convictions, coming from their affluence of spiritual life, and from their entire devotement to God, drive away all thoughts of marriage. They can best, they think, promote Jesus’ cause as celibates. This is spiritual celibacy for the Kingdom of the Heavens’ sake. In this case the exalted communion with God brings the whole animal being into complete and blessed subjection to the spirit. And such celibacy gives the very highest sanction to the sanctities which its own course both ennobles and glorifies.

It had long been the custom for parents to bring

[*Herod. iii, 49; Deut. xxiii, 1; Lev. xxii, 24.]

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JESUS BLISSING LITTLE CHILDREN.

their young children to the synagogue for the prayers and blessing of the elders. The father, with his hand on its head, led the child to the elders—so says the Talmud—, and they blessed it, and prayed for it, “that it might become famous in the law, faithful in marriage, and abundant in good works.” Still nearer the time of Christ it became the custom, still observed when He lived, to bring children to any Rabbi eminent in holiness, for his blessing.

Such a scene now occurred in the place, most probably, where Jesus had just spoken to the Twelve His divinely authoritative word about marriage. The incident is given by all three synoptists. The connec-

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| Matt. xix, 13-15, | } tion of time at least, is noted in the |
| Mark x, 13-16, | |
| Luke xviii, 15-17. | |

tote, then, of Matthew, and the connection of circumstances in Mark's kai and. Little children

(*paidia*) and infants (*ta brephee*) were brought to Jesus for His blessing. It is not said by whom, for the object of the writers is to give the fact that children were brought and were blessed. Nurses may have brought them. But most probably, mothers, drawn to Jesus, perhaps, by the presence and words of Mary Magdalene and other Galilæan ladies who were accompanying Him (Lk. xxiii, 53). Their action may have been inspired by their hearing of His words about children, spoken in Galilee, and by His strong and noble words just spoken, as to the sacredness and blessedness of the marriage state. It shows certainly the appreciation,

in certain families, of Jesus' dignity and character, of His regard for and ability to bless children, of the mothers' knowledge and appreciation of the Divine regard for children, and their conviction that children, even infants, are capable of receiving blessing. And Jesus' actions and words confirmed their convictions. They brought them to Him that He would "touch them," "put His hands upon them and pray." Their presence and object, the Twelve regarded as an interruption of His, to them, more important work, and as an imposition on His goodness. And the request they regarded as useless, and looked upon it as beneath His dignity. They, therefore, rebuked—the verb implies that they regarded the action as morally wrong—"those that brought them." Jesus seeing this was much displeased (*eeganokteese was indignant*, a strong word, and used only here of Jesus). He called the little ones unto Him, saying at the same time to the Twelve, "Suffer the (*ta*) little children, and forbid them not, to come unto Me; for of such is the Kingdom of the Heavens. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter into it."

A gentle reproof for the serious mistake, and for the forgetfulness of His estimate of children, and of His word about their relation to the Kingdom of the Heavens.* This word He repeated and recalled. And in His "of such," etc., He does not here, any more than there, say that children are free from innate sin. For all actual transgressors were once babes. But that they have in them, even before they are conscious of mental and moral activities, qualities such as truth, trust,

[*Matt. xviii. See Life, Pt. IV, pp. 356, 364-372, given a few months before.]



JESUS BLESSING THE CHILDREN.

modesty, humility, self-forgetfulness, and susceptibilities, also, which rightly directed, lead to Jesus. They hence can receive impressions of blessings before they are born, can be blessed as infants, are to be brought to Jesus for blessing, and His blessing to be implored on their behalf. And it is, hence, most clear that parents are in every way to contribute to the salvation of their little ones. And His "of such." etc. shows further that it is not through intellectual nor prepared human qualifications, that one either comes, or gets to Jesus; but that humility, receptiveness, and trust in Him, such as are exercised by a little child, are the that that are connected with an adult's being saved. Of such as become like little children by believing in Jesus is the Kingdom of God."

No sooner had Jesus spoken these words than He took up, one by one, into His arms, all the little ones brought to Him, and blessed them, laying (*titheis*) His hands upon them. What a picture of exquisite beauty and blessedness! What gentleness and tenderness must have been His, that these strange little ones would let Him enfold them in His arms! And as His blessing passed into their young hearts, with what rapt admiration, with what unspeakable gratitude must those mothers have gazed upon the picture! Their little ones in the arms of the wonderful Jesus! The whole scene is the sublimest poetry, embodied, not in words, but in a life.

As, or soon after the happy mothers left the house for their respective homes, Jesus departed thence.

*And as He was going into the road,(or, on the way, *eis odon*) behold,—and this word shows the unexpectedness of the incident—one came running to Him, as if he would overtake Him before He got out of reach. He was a young man who was very rich, of good family, and high standing; and one whose attainments and character had obtained for him the position of ruler in the local synagogue. Coming to Jesus, he kneeled before Him, addressed Him most respectfully as “Good Master,” and in most earnest tones put to Him this most important question, “What good (*ti agathon*) shall I do that I may have, or inherit, eternal life?”

His action, position, tones and words, coming as they did from one so prominent and well known, attracted great attention (*kai idou*). Jesus’ character, bearing, and words had made upon him a very deep impression. He felt sure that He was “good,” and that He was a “Teacher” (*didaskale*). He had been moved to a very honest self-examination. Resting on the law, he had, so far as he knew, honestly and thoroughly kept it. On that score he had no misgiving. He was also sincerely pious. But he was ill at ease. He felt that he lacked something. He had a great unsatisfied want. As to the righteousness of the law he was blameless. But he had not life. This he supposed was to be obtained by doing. And he came to Jesus under the pressure of his need, asking “what good he must do that he might obtain that life.”

[*Matt. xix, 16-30; Mark x, 17-31; Luke xviii, 18-30.]

An honest question honestly put. And it gives a total misapprehension of all the facts in the case to study it, or Jesus reply in the light of the gospel of grace. That, the man had never heard. Only toward and at the close of His Galilæan ministry had Jesus first invited persons to come and be saved; and this invitation, so far as the narratives show, had not been given out since then. The man came on legalistic ground, the only ground of which he knew anything; and Jesus met him on that ground. Through it would He teach him what was his real state before God, and what was his need.

“Why,” said He, “callest thou Me good?*" Because in your heart you believe I am?” He did not by this question wish to suggest that He Himself was not good? For He knew in His consciousness that He was, else He could not have said as He had said but a short time before, in Jerusalem, “which of you convinceth Me of sin?” But the young man regarded Him as only a man; and as such, that His goodness was a matter of pure choice. By this question Jesus would teach him that the highest mere human, and so His own human, goodness was far from the absolute goodness which was in God. Then He added, “One is The Good (*ho agathos*), no one is good except One, God.” God being the source of all good of every kind, is not

[*The R. V. of Matt. is “Why askest thou Me concerning that which is good? The Greek text in Tischendorf is, *ti me erotao peri tou agathou*. And in vs. 10, *ti agathon poiesoo hina etc.*, making the question, “in what does goodness consist?”]

merely the highest, but the only absolute good. And no one, except he has vital connection with Him, can be called good in any sense.

This idea the young man could accept. But Jesus went on, "if thou wilt to enter into life, keep the commandments." They came from God. And obedience to them, in spirit and form, inwardly and outwardly, and in all respects, in the way, and to the end that the good God laid down, will insure one an entrance into life.

Not seeing the law in its breadth, depth and spirituality, and yet keeping it faithfully, as he supposed that he had done, the young man was greatly astonished at this answer. "Which?" said he in surprise. Surely not the old ordinary commandments.

Jesus then called his attention to the specific statutes of the law, but in an unusual way. He mentioned first the prohibitions, then the positive command about honoring parents, and then, instead of the negative word about coveting, He gave the positive one about loving one's neighbor as oneself, and stopped, without having recalled the first great command about loving God supremely.

This strange fact shows that the young man had been occupied with his relations to man, and not with his relations to God. In these he had come wholly short, and they did not now come to his mind at all. But as to the ones enumerated, he, in the sincerity of an honest but blind heart exclaimed, "Teacher, all

these have I kept from my youth up; what lack I yet?" And this last word was forced from him by the pressure of a deeply felt need. So far as Jesus had enumerated the commands, he had kept them honestly. And yet he was ill at ease. He had a great unsatisfied craving after something better than what he had. He had no peace.

"But (*de*, the word indicating, that notwithstanding something in the young man) Jesus loved him (*eegapeesen*, the same verb as in Jn. xi, 5, Jesus loved Mary, etc.) And this fact shows much. There was something in the young man that was lovable. He was not lifted up by the pride of position, property, or power, nor by self-righteousness. He had not been corrupted by his wealth, nor hardened by Pharisaism. He simply was, and sincerely, genuine and generous. He wanted to be, as well as to do, right. He was longing for something better, higher, holier. Surely the breath of The Spirit had blown, and the life of Jesus, so sweet, so pure, so noble, so holy, had powerfully won upon him. He had come to Him honestly. And Jesus, looking into the depths of his being, saw exactly what he was, and wanted. And He said to him, "Yet lackest thou one thing;" and that was to learn that God's law is spiritual, and exceeding broad. And to learn this his heart must be probed to the bottom; by the self-application of, in his case, the test of a living obedience. This test he would not apply unless he was most decidedly in earnest. And to aid him in

this purpose Jesus brought before him, with terrible distinctness, the duty of absolute self-renunciation: "if thou wilt be perfect," *i. e.*, as God is, who gives all, and receives nothing (Matt. v, 45, 48)—and we must let the word stand in all its force just as Jesus spoke it—"sell all that thou hast, and give to the poor, and thou shalt have treasure in Heaven, and come, follow Me." This was in entire consistency with everything that Jesus had taught. He called upon him for a life of unreserved obedience to God, devotement to Himself, and of practical and constant helpfulness to man. But in this He talked to him no differently from what He had talked to all. The point was not voluntary poverty as an end, but the sacrifice of self, and the putting away of the idol. And, though it may vary in application in individual cases according to circumstances, the principle itself is unvarying. The man may have to leave family, friends or country. He may have to leave, or to bring his wealth. But in every case there must be, through entire consecration to God, the realization in actual life of holiness to the Lord.

But in studying this young man's history, we must keep steadily in view that Jesus spoke to him as, not on gospel, but on legal ground, and that He says not a word about salvation by faith, and the reception of Himself. Jesus, as The Saviour, gives Himself to man as a sinner. It is only as a sinner that man can receive Him. And to attempt therefore out of this word to

deduce the principle that a man must give up his money before he can come to God, or that there is any such a thing as the exchange of riches for Jesus, is a hideous caricature of the whole story. And—another and different thought—when we remember that at that time Jesus was the Rejected One, going up slowly to Jerusalem, there to die the most ignominious of deaths, His word about “following” is most sublime. It shows how exalted His conceptions of the infinite dignity, grandeur, strength and value of His own Person, and of the transcendent importance of a vital union with and a close and faithful following of Himself.

Jesus had taken the young man at his word. He simply called upon him to do what was in exact accordance with his own declarations. The man had declared that from his youth up he had observed all the statutes which Jesus had enumerated. One of these was, “Love thy neighbor as thyself.” This, and every feature of the law, Jesus had been keeping practically, fully and constantly. If the young man had been doing this, he was already practically following Jesus. Let him now do this outwardly. And this he would do, if nothing was holding him back. Jesus told him something was lacking, and what that something was. And this call to self-sacrifice and self-surrender, to the giving up of everything to help the poor and thus to impoverish himself, and to the trust for the supply of his needs, not in his property, but in the

living God, and to the following of One so poor, so despised, and so rejected of men as Jesus was, gave the young man a look into the depths of his own soul, and a self-knowledge such as he had never had. It showed him that he was in bondage to his property, that it, not the Lord, was his god, and that self and the world, not Jehovah, were supreme in his soul. It was a startling, a terrible shock. From youth the man had been accustomed to the sayings of the Rabbis, that "poverty was worse than all the plagues of Egypt put together," "than any other misery, yea, than all other miseries combined." Jesus' saying cast a heavy gloom over his face. It became clouded like the lowering sky.* He could not stand the test. He gave one gloomy look at Jesus, then one at his great possessions. It was hard for him to give up eternal life, but harder still to give up his riches and the world. He went away, not only grieved, but exceedingly distressed (*perilupos, surrounded with grief*;) but he went away, and we hear of him no more.

This incident made a deep impression upon the Twelve. Jesus saw this. And as He saw the young man going away sorrowful, (if the three last words are genuine), He looked round about upon the Twelve with both warning, and a kindly sympathy: warning, for they ought to have compassion for, and not hard thoughts about the young man—for very heavy were

[**Stugnasas* Mk. vs. 22. Matthew uses the verb once only, of the lowering sky, xvi, 3; *Grk.*]

the chains about him; and sympathy, for He saw what struggles they must pass through before they could enter into the full liberty of the children of God. Before their eyes was a living illustration of the unwillingness of man to give up their trust in, and leave, earthly possessions. And as they watched the receding form, Jesus said, "Verily I say unto you, that a rich man shall hardly enter the Kingdom of God."

The Twelve were astonished. This was a new and strange word, one wholly foreign to all their ideas. Prosperity was regarded as a signal mark of the Divine favor, and as a result of obedience to the law. On these points no question had ever been raised. No wonder this word filled them with amazement.

This surprise Jesus thus met: "Children, how hard is it for a rich man to enter into the Kingdom of God!" Then from the difficulty (in "how hardly") He advanced to the impossibility. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." Despite great possessions one may, through grace, enter into that kingdom; but never as, and much less because he is, a rich man. And to one who gives up his heart and soul to money-making, and who becomes swollen and bulky with riches, entrance into that Kingdom is impossible.

This greatly stronger word still more amazed the Twelve. They were "astonished exceedingly, out of measure." The love of the world was, they knew,

more or less strong in every one. "Who, then," they said, "can be saved?"

This amazement and question arose from their ignorance of God's purpose and plan of salvation by a crucified Redeemer. As yet Jesus had said but little on that point. Nor did they comprehend, as yet, what He had really shown in His talk to Nicodemus, that what God was bringing in was a new creation, and that that whole work was above and contrary to man's nature as fallen, and to the cosmos as under the curse and Satan, because of man's sin. Only by the Divine action could man receive that life which would enable him to see and enter into the new creation. But that life would expel the old life of love of the world, and also of riches. If the man loved them, it showed that he was not a sharer of the new life. And wanting this, he would neither see, nor enter into the Kingdom of God.

To this surprise Jesus, before whose mind everything concerning the new creation was clear, replied, looking as He spoke upon the Twelve: "With men" (plural, and emphatic) *i. e.*, according to the judgment and ability of men, "this is impossible; but not with God." God can give this new life. Hence, "the things which are impossible with men, (for nature, either physical or moral, cannot give that life which will lift a man out of the state in which he was born, or exert renovating power) are, for all things are, "possible with God."

Then Peter uttered a word which was suggested, evidently, by the conduct of the young ruler who would not obey, and so could not enter into the Kingdom: "We have left all, and followed Thee"—an honest expression of entire renunciation of the world for Jesus' sake. "What shall we have therefore?"

In this question there may have been a trace of a mercenary spirit; but it was not enough to obscure the higher motive which prompted it. And Jesus gave a reply which must have astonished the Twelve as greatly as any word which they heard on that day: "Verily I say unto you," said He, "that ye who have followed Me, in the regeneration, when The Son of Man shall sit on the throne of His glory, ye shall also sit on twelve thrones, judging the twelve tribes of Israel."

This, whatever it is, was future when Jesus announced it. It will be in connection with His session "on the throne of His glory." This session will be at His second coming—a subject on which He had already spoken three times.* And the time of this session is definitely fixed in the Divine purpose; "*hotan when*," etc., and is constantly drawing nearer.

This "when" is synchronous with the *en tee palin-genesia*, in the again genesis or, new beginning of things. The word is found elsewhere in the New Testament only once (Tit. iii, 5). There it is used of persons, as possessed of the new life which permanently and fully renews the body as well as the soul and spir-

[*Lk. ix, 26; xii, 35-48; xvii, 20-37.]

it, and which introduces these persons into the new creation. The word is not found in the LXX. Philo uses it to signify the renewal of the earth after the Deluge; and Josephus, to denote the recovery of the Holy Land after the exile.* And this use of the word shows that the ordinary meaning attached to it was “a new beginning in physical things.”

The “when” of this “new beginning” is at the time of Jesus’ second coming. And this time is *en too aiooni too erchomenoo, in the coming aioon, or age* (Mk. x, 30; Lk. xviii, 30)—a term which is invariably used to express the duration next succeeding the present Dispensation, and the present age. So that from the word with its parallels we gather the idea of, whatever else the word includes, the renewal of the cosmos, in connection with the coming of Jesus and “the age to come.”

Such a renewal was a universal expectation with the Jews, and Jesus’ mention of it would not be startling to the Twelve. It is not only dwelt upon in the later Jewish writings,† and in Rabbinical literature,‡ but it was also largely foretold by the Hebrew prophets,‡ and it necessarily results from the nature of The Messiah’s

[*Philo, *Vita Mosi*; Josephus, *Ant.* 11, 3, 2.]

[†Book of Enoch, xci, 16,17; Fourth Esdras, vii, 28.]

[‡Targum Onkelos, on Deut. xxxii, 12; Targum Jerusalem, on Deut. xxxii, 1; Targum Jonathan on Hab. iii, 2.]

[§Is. vi, 3; xi, 9; xxxiv, 4; xl, 5; liv, 6; lxv, 17, 25; lvi, 22; Jer. xxxi, 35, 37; xxxiii, 25, 26.]

Kingdom, as promised through the prophet Daniel.* And those prophecies show, (a), a renovation in which physical nature, and even the lower animals share. And this implies that there will be a restitution of principles and powers, originally operative, but which have long since been withdrawn, or hindered from being operative;† (b), a renovation of the earth, and a restoration of man as its inhabitant to the excellence, dignity, and dominion in and to which he was created, and far more—facts which imply the expulsion of Satan, of sin, and of most evil, physical and moral; and, (c), the restoration of the twelve tribes to the land of the Covenant, their conversion to Jesus, and the re-establishment of the Theocracy as a distinct and tribal nation, having pre-eminence among the nations of the earth, and the carrying forth from Jerusalem of the law and word of The Lord, and that, too, by the irresistible energy of The Spirit (Is. ii, lx). To particularize no others, Is. lxv, lxvi, speaks of a city, of people, of employment on earth, such as building houses, planting vineyards, and so forth, and of infancy, old age, and increase of population by birth. And the very fact that Jesus speaks of it as connected with His sitting, etc., shows not only that it is a certainty unalterably fixed in the Divine purpose, but also that He had before Him all the prophecies connected with that event.

[*Dan. ii, 44; vii, 9, 10, 14, 22, 27.]

[†Is. xi, 6, 8; xxxii, 14, 15; xxxv, 9; xli, 18, 19; xliii, 19, 20; li, 3; lv, 13; Ezek. xxv, 25; Hos. ii, 18, &c.]

This renewal of the cosmos by renovation, including the resurrection of man, is connected by Jesus with His dominion as The Son of Man, the visible manifestation of which will be His sitting on His throne. This session then must be when He comes in His Kingdom,—a fact of which He had already spoken. This renewal then and that Kingdom are related and synchronous facts.* The former denotes the condition of things over which the latter is established. The former denotes the coming forth of the latter from its concealment in the inner world of The Spirit into the outer world of manifestation. The selection of this word arises from the magnificent idea of drawing a parallel between the macrocosm (the great cosmos, earth,) and the microcosm (the little cosmos, man). The latter prefigures every stage of development in the former. And just as it is only in the glorifying of the body that the development of the individual's whole life has its consummation, so the glorifying agency of The Spirit reaches its climax only in the pervading of the material.† And when that consummation comes, the renovated earth will find its old, and true place in "the Kingdom of the Heavens."

Jesus went on: "Ye also," *i. e.*, at the time of the palingenesia and of His session on His throne, "shall sit on twelve thrones, judging the twelve tribes of Is-

[*That is, as to the Dispensation,]

[†Olshausen, *in loco.*]

rael." The meaning of each word and of the whole statement is perfectly clear. Both words and passage must be taken, for there is no intimation to the contrary, in their usual sense. To each apostle will be given a throne, each one having, perhaps, a dominion over one tribe. And no more beneath their dignity is such a personal reign than was that of Jehovah over Israel, sometimes even in a human form (1 Sam. viii, 7), beneath His dignity. Jesus said exactly what He intended to say. And to attempt to explain His words away, or, by spiritualizing to emasculate them, is unseemly, and a manifest disrespect to Jesus. It is a piece of presumption, wilfulness, and arrogance as impertinent as it is wicked. And further, it is wholly foreign to that spirit which He commends in His "I have given them Thy words, and they have received them, and have known, etc."

But beyond the Twelve a vast number of His followers was to be. And for those of them who had left houses, parents, brothers, sisters, wife, children or lands for "the Kingdom of God's," "the Gospel's," "My sake," He defines the meaning of the "hath left;" viz., leaving all for the purpose of confessing and following Himself. This shows that this leaving is where either the persons and things or Jesus must be given up. And to those to whom this painful alternative is presented Jesus gives the assurance that along with the persecutions which they must endure, they shall receive or find, now in this time, "manifold," "an hundred-

fold" more of new, better, closer, and more enduring relationships, and "houses and lands." He Himself had found it so, and drew forth these ideas from His own daily experience. He had under the call of His Father given up His own earthly occupation, and had deliberately refrained from using His miraculous power to supply His own necessities. Engaged in His Father's work, He had cast Himself wholly upon His care. In addition, He had taken upon Himself the maintenance of the Twelve whom He had called to abandon their earthly calling, and to be occupied wholly with His work. And all their temporal needs had been supplied by His Father's bounty and by the grateful love of those who had received spiritual blessings from Him. So amply, that on the very night before His death, they, in answer to His question, "When I sent you without purse or scrip, lacked ye anything?" replied, "nothing" (Luke, xxii, 35).

But this was not all. Beyond, far beyond all temporal good, all such as are thus compelled to leave kindred for Jesus' sake, shall inherit, and in the age to come receive, eternal life. Such have eternal life now in Jesus, and they will receive and enter upon eternal life in the coming age. And this life, as the whole context shows,* is to be enjoyed in the Kingdom of the Messiah. Nor is this incompatible with the abundant compensation in this age. They shall

[*And markedly, Matthew's *kai*, *and*, at the beginning of vs. 29, "Ye Twelve shall sit," etc., *and*, "every one," etc.]

receive this, and (*kai*) besides, life eternal in the age to come.

To another principle belonging to "the Kingdom of the Heavens" Jesus then called their attention: "Many shall be first last, and last first." The close relation of this principle with the illustration which makes clear its meaning, is seen in the *gar, for* which begins the illustration, and in the repetition of the principle at the close of the illustration.

Jesus' thirtieth Para- } For the Kingdom of the
ble. Matt. xx, 1-16. } Heavens is, said He, like* a
human householder which
owned a vineyard. The kingdom then is not that
which is represented by the vineyard. This is some-
thing which that one owns and in which that one
wishes work to be done. And in the light of the par-

[*It may be well for the reader to recall the thoughts given in Part IV, pp,60-98. "The Kingdom of the Heavens" in its largest sense is the whole empire of God, in its true place in which earth will enter when it has been purged from sin. In a more restricted sense it is distinctively the Kingdom of The Son. As such it was introduced by Him in its concealed form in the provisional institution, the Church. Both now and after His return it is essentially one in this, that it has the same King, Legislator, Priest, redemption, Bible and Holy Spirit. But in certain things it is very different now, while earth is under the power of Satan, from what it will be after Jesus, having received the sovereignty of earth, has returned, and Satan has been bound. Now, both good and bad are gathered in. And though both are professedly, the former only, are really His subjects. But then He will gather out of His kingdom "all who offend," etc. These two facts alone are enough to show how vast the difference in the two periods: (a), Satan having power, and Satan bound; and, (b), good and bad being together, and the bad wholly removed; and, (c), Jesus absent, and present and reigning.]

ables concerning the Kingdom, already spoken,* is it not apparent that this vineyard is, not the Church, but the cosmos. And the "lord of the vineyard" then, is He of whom we have already read, as the Great Merchant,† Jesus Himself.

In this vineyard work was to be done. Of what kind is not told. But the absence of any allusion to grape-gathering suggests that it was not harvest work. Early in the morning, and during the day, the owner went out to hire the needed laborers. Those hired were not his regular servants, belonged not to the vineyard, sustained to him no other relation than that of hired men for one day. That ended, he had no further control over them, and they no further relation to him. They were hired without any regard to their character, personally, or as workers. They wrought not from regard to the owner, or for the good of the vineyard, but only for the pay. The bargain was a definite one with all, as to the work, with part, as to the stipulated payment. But as to the motive, there was no difference between the first hired and the last. It was work for pay. The first party, technically called "laborers,"‡ wrought the whole day for the denarius, (about 15 cents), the pay for a day's work at that time. For this sum they had a claim when the day's work

[*Life IV, pp. 61-98.]

|†Holy Life, Part IV, pp.90-92.]

‡In vs. 8 all are thus designated, because all had labored. But this party were "laborers" in distinction with the others who were "idlers."

was done. The other party, called "the others," who were "standing idle" "because," they said, "no man hath hired us," wrought, too, the time that they worked, for the pay. The only difference between them and the first party was, that they left the amount of the pay to the owner's judgment or good will. No fault was found with either party for not being ready to go to work earlier, or, for being idle. They were ready, but no work had offered. Nor was fault found with any one of either party as to the amount, manner, or quality of work done on that day. All, it seemed, worked steadily and did the work well. And all received the same amount, and as hire.†

This was a denarius. And it being the standard pay for a day's work, it is clear that the parties did not receive proportionately to the work done; for some wrought twelve hours, and some only one hour. Hence, the amount being the same, the favor was proportionately greater, the less the amount of labor done. And this favor is seen in the change of the verb from *apodos*, (vs. 2) when the owner orders to pay the men, to *dounai*, (vs. 14), *to give*, or *bestow*, when he, "the lord of the vineyard" explains his conduct in making a distinction between the men. And his purpose to make no distinction in the amount given was announced before any one was paid. The men were employed not for the season, but for one day

[†*Apodos*, give back, or discharge an obligation, to each one, *ton misthon*, the wage.]

only, for occasional, not for permanent work. Nor does the term *teen heemeran* (vs. 1) *the day*, imply more time. That was the stipulation rate, whether for one day or more. The transaction was closed at the end of the one day. Whatever, therefore, be the import of these particular features of the illustration, this "day" cannot be made to cover the whole duration of the vineyard, nor even the whole of one season. Nor can the laborers be types of successive toilers in the vineyard, for they all wrought, not successively, but simultaneously, that is in that one day. Nor can they be types of successive eras in the Church, nor of the different periods of life when one begins work, as youth, as middle age, &c. For the workers are not selected, but were collected without any respect to their ages. They were sent to work simply and solely because the owner needed the work to be done; and he took the first men, and all that he could get. And the first distinction which the owner makes is in his order to begin the payment of the last hired, first; and the second, if it be one, in his order to give each one of the different parties the same amount. And all the different parties were perfectly satisfied. But this satisfaction did not prove that the last had no mercenary spirit. It might have been as strong in them as in the others, but not manifested, because there was nothing to call it out. They had received as much as, or more than, they expected. Nor was there any satisfaction with the owner of the vineyard. Nothing shows that they had



— THE LABORERS IN THE VINEYARD.

any regard for him, or that they ever thought of, or saw him after that day. The first dissatisfaction expressed was by the first party employed. Had the others not been hired at all, or had they been paid proportionately to the time they had wrought, the first party would not have complained. For they had agreed for a denarius each. The ground of their complaint was that those who had wrought (and they, in the verb used implied a contempt for them) but one hour were made equal to those who had borne the burden and heat of the day. And the owner, in explaining his course to one of them, showed him, (a), that in no way he had done him a wrong, for he paid him fully the stipulated sum, and that had not his eye been evil, he would not have had any such a thought; and, (b), that he had a perfect right to do as he willed with his own, and that in the exercise of this indispensable right he gave because he pleased to, unto the last even as unto him.

These facts belong to the very texture of the illustration, and must all be taken into account in explaining it. And it is utterly impossible to make them fit into any of the explanations of it which I have seen. As for the explanation that refers the early morning workers to the Apostles, and, or, to the Jewish christians, there is not one fact either in the Acts of The Apostles or in the Letters to sustain it. It is simply monstrous to suggest in the light of Pentecost that those persons wrought in the Lord's vineyard at a stipulated

price per day. Nor are those any nearer the truth which make the third hour workers the Jewish proselytes, the sixth and ninth hour workers the Greek and Roman christians, and the eleventh hour ones the converts through missionary labors of later times. If the illustration has some figurative meaning, the key has not been found, else there would not be such an almost endless variety of interpretations. All that seems perfectly clear is the following: (a), that it was addressed to the Twelve, and belonged to the private instruction given them; (b), that it followed immediately after Jesus' words to the Twelve, given in answer to Peter's remark about leaving all, etc., and to his question, "what shall we," etc.; (c), that in those words Jesus made no distinction between the different apostles, nor between some ones and others of those forsaking all to follow Him; (d), that there are many first ones in priority of time, perhaps also of position, who shall be last, and many last ones who shall be first; and, (e), that in what The Householder gives, He acts in the exercise of His own sovereign pleasure.

The journey towards Jerusalem was still in progress. It was early in the day, as is seen in the use of the present tense: "Behold we go up to Jerusalem." It was Thursday. That afternoon Jesus reached Jericho. And as it is only about eight miles from the Jordan to Jericho, He must in that morning have been near the lower fords. Nature was full of joy and



HE WENT BEFORE THEM GOING UP TO JERUSALEM.

gladness; but an unusual solemnity rested upon the Blessed Man. He knew that it was His last look at that river where He had been baptized. In the distance, south and across the river, He might see the castle Machærus, where His great forerunner had been murdered, and the mountain range near by, where his headless body had been buried. Looking southwest, He could see the mountain region in which Jerusalem stood; and there, He knew, He would in a few days suffer a fate worse than that of John. But the solemnity of His approaching tragic death could not for one moment depress His spirits, nor disturb His joyous communion with His God. He knew why He must die, and what were the results which would flow from His death. And so wonderfully blessed was His fellowship with His Father, and so much of the unearthly

Mark x, 32-34. } filled His soul, and expressed itself
 } in His appearance, face and manner, that as He was going before the Twelve, they, following after Him, were both amazed and afraid. No word was spoken. No question was asked. The crowd that followed partook, it seems, of this amazement and fear, and was hushed. As the procession moved on through the valley of the Jordan, the silence continued unbroken, save as disturbed by the singing of the birds, or the rustling of the growing vegetation, caused by the gentle breeze.

Some distance had been traveled when the great

pressure of it upon Him, constrained Jesus to tell His

Luke xviii, 31-34. } dear apostles again of His ap-
 } proaching sufferings and death.

He told not, He could not tell, what it was that had caused their amazement and fear. That was too sacred for human ears to hear. But there was something on His heart. He must tell it. Although told twice before, it would shock His disciples. But it would prepare them for a greater shock. He took them apart, for He must tell it to them alone. Then, in terms more full and precise than those used either time before, He told them of His approaching sufferings and death. And now for the first time, He told them that these had long before been foretold in the foregoing scriptures. "Behold," said He, "we go up to Jerusalem; and all things which prophecy has proclaimed concerning The Son of Man shall be accomplished. He shall be delivered unto the chief priests and scribes, and they shall condemn Him to death; and then they shall deliver Him to the Gentiles, who shall mock and scourge, and spitefully entreat, and spit upon, and crucify Him; and the third day He shall rise again."

Thus spoke He one week before His arrest, the third time this that He had fore-announced the facts, to the Twelve. The subject was one inexpressibly painful to them, and exceedingly repugnant, also, to their pre-conceived opinions. It was necessary that they should be forewarned, that when the facts occurred, they should know that they had been fore-announced.

Because so harrowing to their feelings, they were told by degrees, and twice only before this, in direct terms. And the manner of the disclosure shows Jesus' most delicate regard for their love of Him. Before, He had told them that He should suffer many things, be rejected by the elders, priests and scribes, be delivered into the hands of men, and be killed. Now, He mentions, as He had done in the first mention, Jerusalem as the place, His betrayal to the Jewish authorities, His condemnation to death by them, His being delivered by them to the Gentiles, and His cruel treatment at their hands, ending with His crucifixion by them. And He closed all three of His words with the assurance that He should rise again from the dead. And those who are acquainted with the facts will at once see how remarkably exact was the order of the facts with the order of these predictions (See Lk. ix, 22-27; 43-45).

The Twelve at this time, no more than their countrymen then, or than the Jews now, had any conception of a suffering Saviour, and little of the work of redemption. Both were, to them, as yet impenetrable mysteries. They, hence, could see no need for the death of Jesus. They had vague apprehensions of some awful impending event, but seemed wholly ignorant of what it was, or why. They knew how bitterly hated Jesus was, and that to go to Jerusalem was to expose Himself to death. But He had escaped thus far. He would, they believed, escape again. And possessed as He was of miraculous power, they could not believe

that He would voluntarily allow Himself to be slain. Such an end was wholly incompatible with their conceptions of The Messiah's glory. And they could not believe that any Jews would be so base as to deliver Jesus up to the Gentiles, or they be so wicked as to put Him to so ignominious a death. They, therefore, would not allow—so we judge from Peter's vehement protest the first time that Jesus spake of them—any thoughts of the anticipated facts to dwell upon their minds. "They understood them not, and they were hid from them;" a blindness about them which can only be accounted for by their firm conviction of Jesus' Messiahship, and of the impossibility of such things happening to Him. Whatever the words meant, nothing could be inconsistent with His victory over His enemies, and His triumphant reign. And so little an impression did this third repetition make upon their

Matt. xx, 20-28; } minds, that the very next incident
 Mark x, 35-45. } is the request of two of them to
 Jesus to share in the honors of
 His throne.

Immediately after Jesus' fearful declaration as to His impending crucifixion, the ardent and daring Salome the wife of Zebedee, His aunt, and the mother of James and John came to Him. She was accompanied with her two sons. Falling down before Jesus, they worshipped Him as Lord, and as Messiah-King. Then she asked (*aitousa*), without telling what it was, a favor for her sons. And they, with strong importunity (*thelomen hina*), seconded her request.

“What would ye,” said Jesus, ‘that I should do for you?’”

“Say,” said the mother, “that these my two sons may sit, the one on Thy right hand, and the other on Thy left in Thy Kingdom.”

A very extraordinary request. It shows that Jesus' bearing and movements had given a joyful excitement to the hopes of His intimate friends and followers who had accompanied Him from Galilee, and to the pilgrim bands on their way to the Passover, which had joined His company. They knew nothing of the impending awful storm which was to burst on His sacred head. Before them was nothing but gladness. They were in the highest of spirits. And already was beginning with them that enthusiastic Hosanna which, three days later, reached its climax in the loud acclaim connected with Jesus' triumphal entry into the city.

And the request shows also what was working in the minds of James and John. Lately, Jesus had, while intimating the postponement, spoken much of the certainty, of the introduction of the Kingdom. And in His last word about it, He had declared that the Twelve should occupy thrones. The prospect fired the hearts of the sons and mother. They were still under the influence of the common Jewish view as to The Messiah being a temporal King, and as to positions of honor and trust near Him, such as were found with earthly kings. They conferred with each other and with their mother. And they came with a request which, viewed

in the light of the impending disaster, has in it something of the heroic. It shows that in the gloomy time just before Jesus they would stand with Him, and share in His dangers and toils. A bold faith this, as a high aspiration, and a love and devotion that have in them something of the sublime. Yet the request was not right. We must not judge them by the light which surrounds us. But viewed in that light which they had, the request gives surprise and pain. It showed unhallowed ambitions, as their impetuous earnestness to call down fire from Heaven to consume certain, showed an unholy temper, and John's forbidding one to cast out demons showed a misguided zeal. For three years had they been studying Jesus' lowly and self-sacrificing life, and yet worldly honor, ease, distinction and position occupied their thoughts. And the contrast shows the immeasurable distance between Him and them, and between His aims and theirs.

Jesus saw clearly, they did not see, what lay between Him and that Kingdom. He saw, too, what was commendable, and what was selfish and earthly in the request. By humbling lessons must the latter be corrected; and this He did with unspeakable patience and tenderness. "Ye know not," said He, addressing the brothers, "what ye ask." Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"*

[*The reader will find the import of these words examined in *The Holy Sorrow*, pp. 29-31.]

They said to Him, We are able; *i. e.*, to undergo suffering. They thus put themselves under the responsibility of identification with Jesus in suffering. And Jesus allowed them in some way and measure to share in His sufferings—one of them afterwards to suffer martyrdom for His sake. “Ye shall,” said He, “drink of the cup that I drink of, and be baptized with the baptism that I am baptized with; but to sit on My right hand and on My left is not Mine to give, but to those for whom it is prepared by My Father.”

The scene had been witnessed by the other ten apostles. They saw in it only an effort after pre-eminence. And occupying the same place, and partaking of the same spirit of unholy ambitions, they all, simultaneously, began to be moved with indignation. Envy, jealousy, base and unholy passions were stirring within them. Once afterwards there was (Lk. xxii, 24), as once before there had been (Matt. xviii, 1) an unseemly strife as to rank and position. Then it referred to the highest dignity, as now to the supreme rule. An explosion was imminent; and it would have been most dreadful. But the rising of the storm Jesus calmed, as usual, by His own gentle manner, and calm and wise words. Calling the ten to Him, He said to them, “Ye know that those thinking to rule as archons (and so having only delegated authority) over the nations, lord it over* them, and the great among them domi-

[* *Katakurienousi*, here only, and in Acts xix, 16, 1 Pet. v, 3.]

neer.* But so shall it not be among you: for whosoever wills to be great among you shall be your minister; and whosoever wills to be chief shall be your servant." The greatness can come only in and through service. And this service is to be as (*hosper*), and for (*kai gar*, the ground and reason for it being) "The Son of Man came not to be ministered unto, but to minister." He came, not to be ministered unto as kings are, or to exercise authority over others for His own interests or glory, but to exercise all His gifts and offices for the benefit of others. And this ministering which expresses the spirit of His life as The Servant of God, reached its fullest and highest development and expression in His giving His life (*psychee*). He came to minister, and (*kai*) to give His life a ransom (*lutron*)." This word found only here (Matt. xx, 28; Mk. x, 45) in the New Testament signifies in classic Greek, both expiation and redemption-money.† This ransom was "for (*anti, in the place, or stead of*)‡ many." He had, shortly before, in the hearing of the Twelve, said to the Pharisees, "I give, I lay down My life for (*huper*) the sheep (Jn. x, 11, 15). That word might mean

[**Katexouriazousi*.]

[†Pickering, and Liddell and Scott, *sub voce*. And in the Sept. of Ex. xxi, 30 it (in LXX *lutra*) is the Greek equivalent of *kopher*, and *pidyon naphet*, the forfeited life, and in Lev. xxv, 24, 51, the purchase price to be paid for the possession of land.]

[‡This preposition, when governing the genitive signifies exchange, or substitution. Pickering, and Liddell and Scott, *sub voce*; Winer's *Greek Idioms*, pg, 364, 7th, ed. Andover.]

“in their defense.” But here it is a word, His first and only one, in which He plainly and fully declares that the object of His coming was to give His one life for the many. He, as The Servant of Jehovah, and Son of Man gives, He says, not only His time and toil, but also His life-blood as the price of redemption.* It is a clear declaration that His death was to be both sacrificial and vicarious, and therefore a redeeming, and so a releasing and a saving death. And it is an implied one, that this ransom was to be so efficacious, that the “many” would be redeemed in reality from all involved in His word “the lost.” He, in the form of a servant, but in the exercise of His kingly authority and power, performed His royal act of redemption. This He did in giving His life a ransom, and thereby buying back “the many,” from the power of darkness, to Himself. And by this purchase they became His property. And this single word is the fruitful germ of all the apostolic teaching concerning the substitutionary sacrificial death of Jesus, through, and only through which satisfaction in every sense, and on all sides has been rendered, and that redemption affected which is man’s salvation.

Again His word calmed, as it taught, the Twelve. It sank very deep into the heart of the brothers. It was the last correcting word which they received. And so mighty was its effect upon John, that this son of Thun-

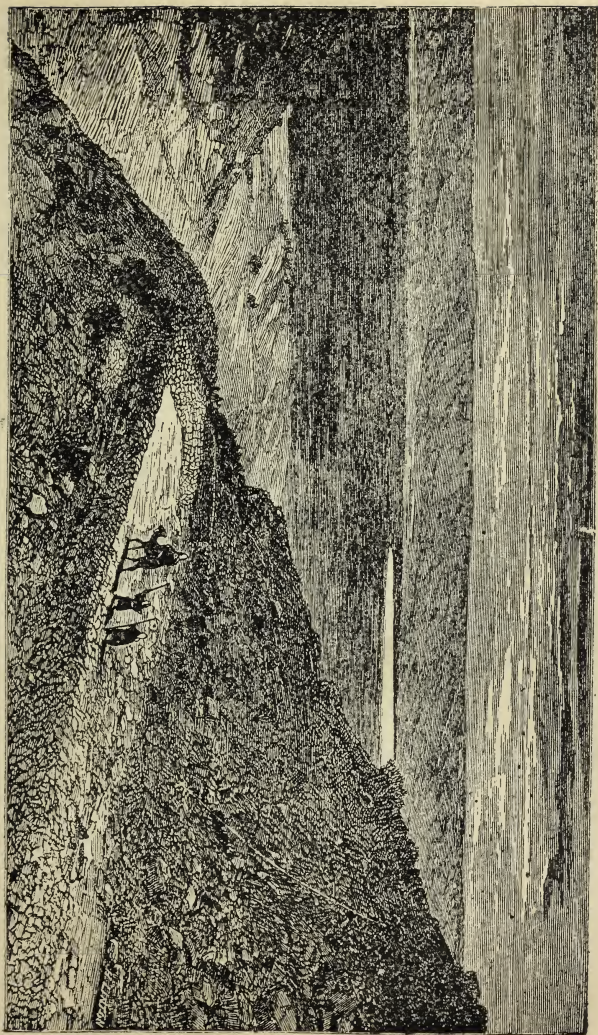
[*Ex. xxx, 12; Num. xxxv, 31; Prov. xiii, 8; Is. liii, 5, 8, 11; Dan. ix, 24, 26.]

der became the gentlest spirit, "the apostle of love," the one who, in the closing years of his long and useful life was distinguished by his constant word, "little children, love one another."

On Jesus moved attended by the Twelve, and followed by crowds until He drew nigh to the opening of the wady Kelt, the brook Cherith found in Elijah's history. Soon He came in sight of, and may have passed through that splendid grove of palms,* three miles broad and eight miles long, which was interspersed with gardens of balsam so odorous that the groves were scented with the fragrance, and so valuable that shortly before Jesus' day Antony could make no richer present to Cleopatra. This passed, Jericho rose before Him in all its beauty about eight miles distant from the Jordan, and about seventeen miles from Jerusalem. It stood on swelling slopes, seven hundred feet above the bed of the Jordan, on a great caravan road, and not far from the exuberant spring bursting forth from the hill-side, whose waters, ever since miraculously healed by Elisha, had been noted for their wonderfully salutary and prolific efficacy. To the west rose the mountains of Judæa. On the east flowed the sacred river, hid in its shrubs and reeds, as it flowed onward into the Dead Sea. It (Jericho) was a place of high antiquity, a stronghold of the Canaanites, and the first city taken by Joshua. After its re-building, it

[*It is mentioned by Strabo, xvi, 2, 41; iv, 21.]

WAY TO JERICO, WADI KILT. ARUMIN.



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AQUEDUCT NEAR JERICHO.

Bursts forth near the site of the old city of Jericho. From the time when Elisha healed the waters (2 Kg. ii, 10-22), they have been noted for their wonderfully salutary efficacy. It has since been called "The Fountain of Elisha." The New Testament Jericho was near that Spring,

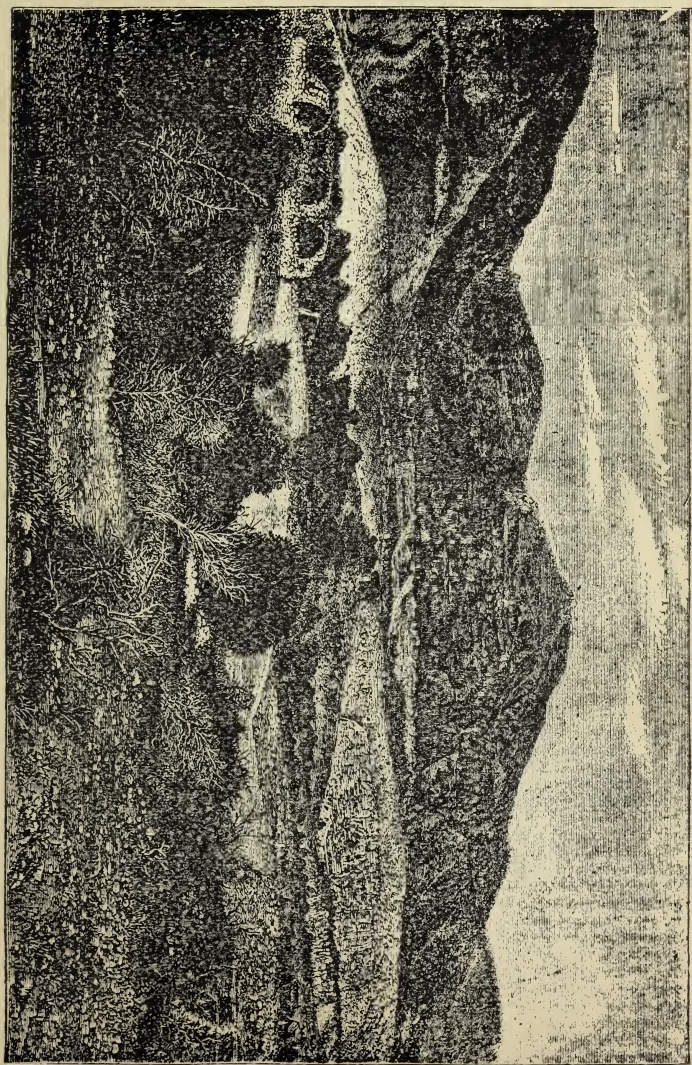
FOUNTAIN OF ELISHA.

was connected with many incidents in the history of the Theocracy. In the time of Jesus it was a populous, wealthy, and important place. A great stone aqueduct brought an abundant supply of water from the spring of Elisha into the city. The Roman military road passed through it. As the center of an exceedingly rich district, and as the most important Jordan valley town, its trade, import, export, and local, and embracing both sides of the Jordan, was very extensive. A Roman customs house was there, and it was the head-quarters of that Roman tax collection district. Its many advantages, commercial, social, and educational, the healthfulness and delicious freshness of its atmosphere, and the fragrance from its fruits, flowers, and aromatic trees, which gave it its name Jericho "a place of perfumes," and which was so great that the air for miles around was laden with it, made it the crown of that district, which itself was covered with the most brilliant and variegated vegetation of that land of the sun. Josephus calls it a little Paradise. No wonder that travelers loved to stop and rest awhile within its delightful walls. Besides its many other stately dwellings, there was the palace of the Asmonean kings, now deserted since Alexandra had lived in it. At some distance from it was the most imposing structure which Archelans had reared in the far famed grove of palms, where his father Herod's palace had stood, in which he died, and which had been plundered and burnt after his death. These could be seen as the city

was approached, as also the strong walls which surrounded it, flanked by four massive forts, and the citadel also, where Simon Maccabees, its builder, and his four sons had been murdered, and fort Kyprosas, also, the last one built by Herod the Great, and named after his mother. All around and within the city were splendid gardens of roses, groves of the stately palms, and shade trees of various kinds. And as Jesus drew near, He could, besides the sights in the city, see in the distance, the Quarantania mountain, the traditional scene of His own great victory over the Tempter.

But not sight-seeing directed Jesus' steps. His mind was occupied with other and nobler thoughts as He drew near the city. Great crowds were following Him, some on foot, some on asses, some on camels. Most of them were pilgrims on their way to the Passover. The noise and confusion were unusually great. And as He entered the city all eyes were fixed on Him. He was greeted with loud acclaim. All this noise aroused the attention, and excited the curiosity of a blind man, well known to the citizens, who for years had heard his begging monotone, and who on this day was sitting by the roadside at or not far from the city gate. His name was Bartimæus, son of Timæus. He asked some one what was the meaning of this moving multitude. He was told that Jesus of Nazareth passeth by. The name thrilled him. Many a time had he heard of His marvels of word and deed.

SITE OF ANCIENT JERICHO.



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RUINS OF JERICHO.

All silently had there grown up in him a conviction that He was The Messiah. He, doubtless, had heard that He cured the blind, had cured one in Jerusalem but a few weeks before, and that two blind men whom He had healed had addressed Him as Son of David. High up at once rose his faith in Him, his only hope; and it streamed out in one importunate cry, (*krazein*, Mk., *eboeesen*, *implore*, Lk.), "Jesus, Son of David, have mercy on me." The crowd tried to stop him. But he cried so much the more, "Son of David, have mercy on me!" It was the cry of suffering. It found a response in Jesus' heart. He stood still, and commanded him to be brought. Instantly he was told to be of good cheer, for Jesus had called him. He threw away his upper garment, rose, and ran to Him. "What," said Jesus, "Wilt thou that I should do unto thee?" "Lord," he replied, "that I may receive my sight." "Receive thy sight," said Jesus, "go thy way; thy faith hath saved thee." Wonderful dialogue between utter weakness that trusts, and the boundless strength that saves! And blessed the results from the conjunction. He immediately received his sight, and followed Jesus, glorifying God; and all the people seeing it, gave praise to God.

And not long did he follow before Jesus reached and passed though the city gate. The excitement was very great. The citizens came out to see Him. And among that number was a man rich and prominent. Zacchæus, the chief imperial tax-collector for that

district—an officer whom now we would call revenue, or customs collector. He got his commission from Rome. One of the Twelve was a publican; and we, when studying Matthew's call, learned what were the duties of their office, and what their social standing. This is the first publican, named, who, since that day, had come into relations to Jesus. He wanted to see Jesus. He could not get to Him for the crowd. He could not see over the crowd, for he was little of stature. So he ran before the crowd, and climbed up into a sycamore tree* that he might see Jesus as He passed by. But he little dreamed of the results of that climb. As Jesus came up He saw all that was passing through Zacchæus' heart. He looked up. He saw him. Astonished must he have been at seeing Jesus notice him at all. And his amazement must have known no bounds, as he heard Him, The Great One of whom he had heard so much but had never seen, address him by name, and tell him to hasten down, for He "must that day remain in his house." That was an honor which could never have come to Zacchæus' wildest dreams. The word was a call to life. The response was prompt. He hastened down. He received Him joyfully. And at once Jesus started with

[**Sukee* and *morea*, the *ficus sycomorus* of Linnæus, a tree whose leaves resemble those of the mulberry, and its fruit that of the fig-tree. Its trunk is short, so easy to climb. Its size is about that of the walnut tree. It has wide-spreading branches, and its fragrant leaves affords a delightful shade. This made it a desirable shade-tree, and it was planted in the streets, and by the road-side.]



AT THE GATE OF JERICO.

him to his house. This at once aroused all the strong caste feelings of the crowd. They dared not speak openly. But their murmurings were deep and decided against Jesus, who, they fondly hoped, was on His way to Jerusalem to inaugurate the Messianic Kingdom, for so far forgetting His dignity as to go to lodge (*katalusai*)* in the house of a man who was a sinner.

The crowd, it seems, followed to the house, and into the open court. To go into the house of a publican would be defiling. Jesus' going into it, was a noble, though to the crowd a dreadful step. It braved a harsh public sentiment. It incurred the bitterest reproaches of all the Pharisees and their adherents. But it brought a new and better life to one who had been denounced as accursed, and regarded as an outcast. And as the pulses of that life began to stir within him, Zacchæus, without one word from Jesus, stood, and in the hearing of the crowd addressed Him, declaring what had been his uniform course: "Lord, half of my goods I give (*didoomai*, present tense, expressing continuance in action), to the poor, and if (*ei*, the word implying, not that he did, or sought to do it, but if at any time such a thing should occur), if I have sycophanted," (*Grk*), *i. e.*, taken what I ought not, "I restore (present tense, implying custom or habit) four-fold." It was the vindication of conscious integrity in his office as chief publican, against the murmurs of

[*This is the meaning of the verb in Lk. ix, 12. So here; Alford, Godet, Meyer, Lange, R. V.]

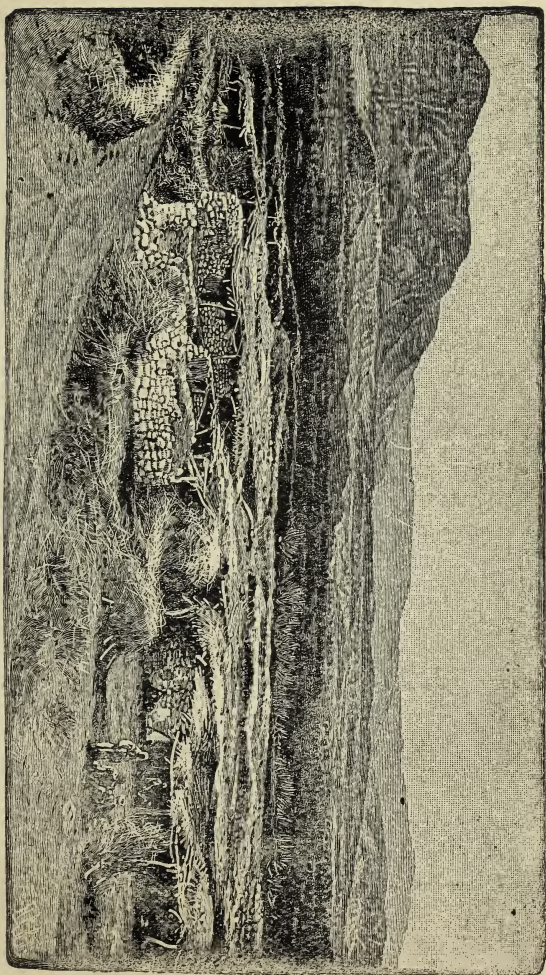
the crowd that he was a "sinner." Then Jesus declared that to him as, and because he was a son of Abraham, *i. e.*, a Jew, He this day bought, with Himself, salvation. And He gave as His reason for saying this, a word which He had given The Twelve before (Matt. xviii, 11), and which is eminently descriptive of His mission as The Son of Man, that He had "come to seek and to save that which was lost."

Here Zacchæus disappears from view. If he was the Zacchæus of Jericho of which the Rabbinical writings speak, he was the father of the celebrated Rabbi Jochanan ben Zachai, who became, tradition says, Bishop of Cæsarea. And a tower standing in the village of Riba is still shown as "Zacchæus' house."

But (*de*) to the crowd hearing these words, Jesus before dismissing them, spake, at Zacchæus' house, a parable, which shows how deeply He had penetrated

The Parable of the Pounds, Lk. xix, 11-17 } into their views and feelings;
 } and how little they comprehended the significance of
 what had occurred. Something, it would seem, suggested to the traveling crowd, or to the citizens present, the thought that the Kingdom of God should at once be manifested. The thought may have been suggested partly by the sight of the crowds accompanying Jesus, and by Him moving in a somewhat royal way, connected with "because He was nigh to Jerusalem." To them and to the crowd, but not to His disciples nor to the Twelve, He gave the Parable of the Pounds. It was said to correct, not carnal Messianic expectations,

MODERN JERICHO.



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but impressions made by the words of His early Galilæan ministry. It was generally, if not universally known that up to a few months previously He had preached, "the Kingdom of the Heavens is at hand." It was known in Peræa that the Seventy had everywhere said, "the Kingdom of God is come nigh unto you," and that on this journey only a few days before, He Himself had said to certain Pharisees "the Kingdom of God is in the midst of you." Putting all this together the people could reach no other conclusion than that He was its king, and that it was present in His Person. They knew that The Messiah was to sit upon "the throne of David His father." What more natural than that they should honestly expect that Jesus was then going into Jerusalem there to re-establish David's throne?

For they, it seems, knew not, of the rejection by the Sanhedrim of Jesus' proffer of Himself,* that the last hope of the speedy appearance of the kingdom had expired in the death of John Baptist, that The King, instead of being crowned, was to be crucified at Jerusalem, that Jesus had already made provision by the institution of His Church, for the period embraced in His absence, that though He was still present, it had been withdrawn from earth (vs. 12), and that, though He had commissioned the Seventy to assure the Peræans that in His Person it was come nigh to them, and had answered certain Pharisees' question as to

[*See Life, Part II, pp. 286-289.]

when it should appear, He had not otherwise said one word about its near introduction, since the day on which He had given His parables about the Kingdom by the seaside, Autumn, A. D. 28.* All this they did not know, and therefore in honest ignorance they thought, though it does not appear how they expressed it, that the Kingdom should immediately appear. Therefore it was, that in a parable,† He, for the first time, clearly and fully announced its postponement, and also what was expected of His servants during the period until it was brought back.

A certain Man, said He, of high birth (*eugenees*), went into a far country, the supreme seat and source of power, to receive to Himself a kingdom, and then to come back. Before going He entrusted to His ten servants, from whom He had the right to expect the utmost care of His interests, the responsibility of ten silver mina,‡ and told them, "trade (*pragmateusasthe*) with these till I come." But His citizens, *i. e.*, those by birth under His government, hated Him, and sent a message (*presbeian*) after Him, saying, we will not have this one (*touton*) to reign over us.

And the word *pres.* conveys a most delicately given intimation that the message was sent by the el-

[*Life Part IV, pp. 71-97.]

[†For the meaning of this word the reader will see, Life IV, pp. 70.]

[‡About \$150 (\$15.00 each), money being worth then six or ten times as much as it is now.]

ders, *i. e.*, the ruling classes. This rejection, however, hindered not His return. And when He was come back, having received the (*tou*) kingdom, He called the servants to whom He had given charge of His moneys, to know how each one had managed His business, and what profits he had made in it (*diepragmateusato*). The first one said, Lord, Thy mina has gained ten minas. That is, ten times the amount of the original sum has been added to it. This greatly pleased Him. He called him a good servant; and declared that because he had been so faithful in the least, He would give him authority over ten cities. The second brought back the original sum, and five times as much; and received authority over five cities. But the third one brought back only the one mina that he had received. He had kept, but not increased it. And he gave as his reason for non-activity, his knowledge of the exacting character of his Lord, and his fear lest he might lose what he had received, and so be severely dealt with. And this reply shows us what is the spring of all true service. This man did not know grace. He feared. Not the liberty of grace, but the bondage of the law filled his heart. He judged Jesus as austere. His highest thought was to come off free on the day of reckoning. He served himself, not Jesus. And so does every one who does not begin with knowing that Jesus has first served him and responds to His, in his own service of grateful love.

Out of thine mouth, said He, do I condemn thee,

calumnious† servant. Knowing Me as you did, and having had committed to you such a trust, you should not merely have sacredly guarded it, but used it to the utmost advantage for Me. This, you did not. You are unworthy of any trust. Take the mina from him and give it to him that hath used his mina the best. And, without noticing the started objection, that this one already has ten minas, He went on to say, (repeating to this crowd, what, as He had already declared to another crowd by the shore of Lake Galilee, was an unchanging word of the kingdom (Matt. xiii, 12),† “to him that hath shall be given; and from him that hath not shall be taken even that which hath been entrusted to him.” And then He declared that the judgment pronounced upon the citizens who had rejected Him, and were His enemies, was death.

The thoughtful in the crowd and His disciples, could quite readily see the point of this parable. Jesus was Himself the Man of high birth. Rejected by the Theocracy, the Kingdom would not now appear in Jerusalem. He would, instead, return to His Father, in Heaven; and there, by Him, be invested with His

[†*Poneere*. The shades of meaning of this word extend from defective, whether from a natural unsoundness or disease (Matt. vi, 23), all the way to absolute and essential wickedness (Matt. xiii, 19). The whole drift of the parable shows that these servants are such because owning fealty to Him. They are saved ones, and so servants. The *poneros* here, hence, cannot refer to the man as unsaved, but as useless and unfruitful as a servant, and as calumnious.]

[†Life Part IV, pp. 52, 79, 80.]

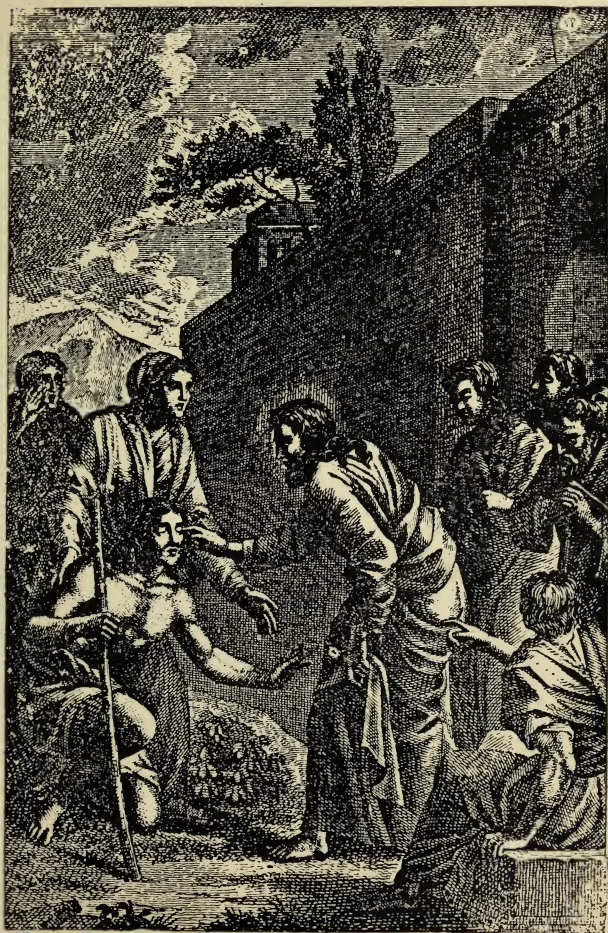
royal dignity, and be given the Kingdom.* And in it He would return. When? He does not say. But to His servants whom He leaves behind He gives a solemn trust—and this was a word to His own disciples—which they must make a wise use of, and obtain through it all possible glory for their Master, in obtaining all possible success for His cause. And thus must they be occupied during their longer or shorter patient waiting for their Lord. Upon His return each one will be judged according to the use made of the capital entrusted. And the one who has made no use of it will be deprived of it, and of that share in the dignities and glories of the Coming King which would have been his, had he been faithful to his trust. And after these awards are rendered, He will pronounce upon the ungrateful ones which had rejected Him the sentence of death, necessarily eternal. And who are these? The earth is His by conquest and redemption as originally, by creation. All its inhabitants, hence, are His citizens. Those of them to whom He makes Himself known, and who send after Him as ascended to Heaven, the message, ‘we will not have Him to reign over us,’ are those whom He characterizes as His ene-

[*“Receive sovereignty,” *basileian*. All authority, *exousia*, was given to Jesus upon His ascension, for certain ends. But He did not then receive the sovereignty of earth. That is given to Him in Heaven (Dan.vii,13,14), and just before the seventh angel sounds (Rev. xi,15,). And during the period of His rejection and absence, the Kingdom, so far as it is manifested in its concealed form in the Church, is taken from Israel, and given to others. This fact, which Jesus made known on the Tuesday before His death, will soon come to us.]

mies. And these are those who, in this parable, He declares will be slain.

This said, the crowd dispersed, and Jesus entered into Zacchæus' house, and spent the night with him. This was Thursday, March 30th. On Friday morning, March 31st, He left Jericho for Jerusalem. The Twelve were with Him, and a great crowd followed Him. This was composed of the pilgrim companies, on their way to the Passover, and which had attended Him since soon after leaving Ephraim. As they were going out of the city, two blind men sitting by the roadside, perhaps near the city gate, hearing that Jesus was passing by, cried out to Him for mercy. Doubtless, they had heard of the cure of Bartimæus, the night before, and this emboldened them to make a similar application. And there was a repetition of the previous incident in almost every particular. They used the same words, received the same rebuke from the crowd, urged their petition so much the more vehemently, and were called by Jesus to Himself, were asked by Him the same question, and gave the same answer. But while to Bartimæus He spake the word of power, without touching him, these two He touched the eyes of, without speaking. And this touch, like that word, was followed by immediate restoration to sight, and by the cured men's following of Him.

This done, Jesus continued His journey; thoughtfully, for He was moving on to the suffering of an



JESUS RESTORING SIGHT TO THE BLIND BY TOUCH.

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MODERN JERUSALEM FROM THE NORTH-EAST.

awful death, and calmly, for He was fully conscious of "the joy beyond," and of the triumph which He would achieve, infinitely grand. No other incident occurred as He moved on towards Jerusalem, distant from Jericho about sixteen miles. The whole intervening country is a wilderness, without city or village, and the road difficult, dreary, very tiresome, and in places little more than a path winding through the precipitous defile; and a continual climb from Jericho to Bethany of about three thousand feet. Its inaccessibleness and many hiding places made it a great place for bandits, some of whom robbed, and almost murdered the man of whom Jesus had spoken in His story of the Good Samaritan. That spot was passed, and also "the inn" to which the kind man had brought him; and many a rugged ascent, also, and huge rock through the wild gorge of Kedron, before Bethany and Bethphage, on the eastern side of Mount Olivet, came into sight. As it was the rule to have about three hours of rest, "the eve of preparation," before the Sabbath began, at six, the company must have reached Bethany about 3 P. M. Some of the pilgrims pitched their tents in the quiet spots of Bethany, but the great crowd pressed on to the Holy City, distant a mile. And Jesus went to the home of Mary and Martha.

As the sisters saw Him enter the door, what memories and what gratitude would move them to give the most hearty welcome to their Great Guest! The charm of His presence, His gentle instructions, His

genuine sympathy and tears, and above all the wonderful miracle that had given back to them their loved brother from the grave; and apart from any relation to themselves, His exalted character and the mission which He had come to fulfil—all would join to urge them to make His stay a restful one. And as He entered, what restfulness would come into His heart after the fatiguing journey of the day. He knew He had a hearty welcome. Here were friends who loved Him for His own sake. Here, free from the intrusion of the crowd, and from the pressure of care, He could unbend Himself to real rest of body and of mind. And in that happy home, and with its gentle inmates, He rested His last Sabbath day on earth, before His body was carried to Joseph's sepulcher.

The Sabbath began at 6 P. M. Friday, and closed at 6 P. M. Saturday. And on that Saturday evening, not improbably after the Sabbath hour had passed, He was honored with a feast, the first one given specially in His honor since Matthew gave Him one, in Capernaum, June, A. D. 28.*

[*The feast to which He was invited by a Pharisee (Lk. xiv, 1) a few weeks before this, was not given in His honor.



BETHANY

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SECTION VI.

JESUS AT BETHANY.

Incidents: Inquiry among the pilgrims to the Passover as to the probability of Jesus being at the Passover—Supper given Jesus by Simon, a leper—Anointed by Mary—People come from Jerusalem to see Him and Lazarus—Consultation of Rulers how to put Lazarus to death—Council decides to put Jesus to death—Judas' agreement with them to deliver Jesus into their hands.

Places: Bethany—Jerusalem.

Time: Friday, 8th Nisan, March 31st, and Saturday, April 1st, A. D. 30.

John xi, 55, 56, 57; xii, 2-8; 9, 10, 11.

Matthew xxvi. 6-13. 14-16.

Mark xiv, 3-9. 10, 11.

And the Jews' Passover (now the Passover of the Jews, R. V.) was nigh at hand. And many went out of the country up to Jerusalem, before the Passover, to purify themselves. They then (therefore, R. V.) sought for Jesus, and spake among themselves (one with another, R. V.) as they stood in the Temple, What think ye? That He will not come to the feast?

And being—while He was—in Bethany, in the house of Simon the leper, there they made Him a supper. And Martha served. But Lazarus was one of of them which sat (reclined, *anakeimenoon*) at the table with Him.

There came unto Him a woman, Mary, having an alabaster-box (cruise) containing a pound of (pure,

The second anointing of Jesus by man. $\left\{ \begin{array}{l} \textit{pistikus} \text{) spikenard, a very} \\ \text{costly (} \textit{polutelous} \text{) and very} \\ \text{precious (} \textit{polutimou} \text{) oint-} \end{array} \right.$ ment, and she brake the box (cruise, R. V.) and as He sat (reclined, *anakeimenou*) at meat, (she, R. V.) poured

it on His head, and anointed the feet of Jesus, and wiped His feet with her hair.

And the house was filled with the odor of the ointment.

And there were some of His disciples that, when they saw it, had indignation within (among, R. V.) themselves, and said, To what purpose this waste—why has this waste of ointment been made? For this ointment might have been sold for much—for more than (above, R. V.) three hundred pence (*deenarioon*)† and have been given to the poor.

And they murmured against her. Judas Iscariot, Simon's son, the one of His disciples which should betray Him, saith, Why was not this ointment sold for three hundred pence (*deenarioon*) and given to the poor?

(Now, R. V.) this he said, not that (because, R. V.) he cared for the poor; but because he was a thief, and had the bag (*gloossokomon*, the money bag) and bare (and having the money bag took away, R. V.) what was put therein.

Then (therefore Jesus perceiving, R. V.), when Jesus understood it, He said unto them, let ye (*aphete*, Mk.) her alone. Why trouble ye her—the woman? for she hath wrought a good work upon Me. For the poor ye have with you always, and whensoever ye will ye may do them good; but Me ye have not always. She hath done what she could. Against the day of My burying hath she kept this, (suffer her to) (it was that she might, *mar.*) keep it against the day of My bury-

[†A denarius was a Roman silver coin, of the same value as the Greek drachina, about fifteen cents. Money then being worth five to six times more then than now, that pound of spikenard was worth between \$200 and \$300.]

ing, R. V.). For in that she hath poured this ointment upon My body, she did it for my burial (*prosto entaphiasai me*)—she is come to anoint My body aforehand to the burying (*eis tou entaphiasmou*). Verily I say unto you, wheresoever this (*toutou*)—the (*to*)—gospel shall be preached throughout the whole world, this also that she—this woman—hath done shall be spoken of, for a memorial of her.

Much people (the common people, R. V.) (*ho ochlos polus*, the great crowd) of the Jews therefore (learned, R. V.) knew, *egnōo*, that He was there. *i. e.*, in *Bethany*; and they came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead.

And because that by reason of him many of the Jews went away, and believed on Jesus, the chief priests consulted (took counsel, R. V.) that they might put Lazarus also to death.

Now both the chief priests and the Pharisees had given a commandment, that if any man know where He (Jesus) was, he should show it, that they might take (*piasoosin*, arrest) Him.

(And, R. V.) then, *i. e.*, after and though the dark feelings aroused by Jesus' remarks at the table anent His remarks concerning Mary's anointing, Satan entered into Judas, surnamed (who was called, R. V.) Iscariot, being of the number of the Twelve. And he went his way (away, R. V.) unto the chief priests to betray (deliver, R. V.) Him unto them. And he said unto them, what will ye (are ye willing, R. V.) to give me, and I will deliver Him unto you? And when they heard it they were glad, and promised (*epeengeilanto*) to give him money. And he communed with the

chief priests and captains how he might betray (deliver, R. V.) Him unto them. And they were glad, and covenanted (*sunethento*) to give him money. And they covenanted with him for (weighed unto him, *esteesan*, R. V.) thirty pieces of silver (*arguria*, about \$15.00). And he promised (consented, R. V.), and from that time sought opportunity to, and how he might conveniently, in the absence of the multitude (crowd), betray (deliver, R. V.) Him unto them.

For some centuries certain special purifications had been regarded as necessary to a proper attendance upon the Passover. These were not prescribed by the law, but originated from the general principle that special purifications ought to precede every important event; and the sanction of custom gave them a certain legal force. It, hence, was considered a part of the celebration of the Passover, that the people should go to the Holy City beforehand to prepare themselves, by certain sacrifices and ablutions,* for its proper observance.

With this object in view the stream of pilgrims had been steadily pouring into the city since the last of February; and they would not be long there before finding out that the Sanhedrim and city alike were intensely excited about Jesus of Nazareth. Most of them had never seen Him, and great was their desire to see the much talked about Man. They soon learned that He had been at the Feast of Tabernacles in October last, and at that of the Dedication in December, but that He had not been at any Passover since the one of

[*Ex. xix, 10, 11; Num. ix, 9; 2 Chron. xxx, 16-20.]

A.D. 28. Further, they would also learn that He had been outlawed, and, since His brief visit to Bethany in January when He had raised Lazarus from the dead—an act which had caused the most intense excitement in the Sanhedrim, and had led that body to determine to kill Him—He was under the ban; and that out against Him was an order issued by the Sanhedrim, requiring any one knowing His place of concealment to make it known, so that He might be arrested. Was it probable that He under such circumstances would venture into the city? This was the question of the hour. And the pilgrims as they collected in groups, standing (*esteeekooos*, *i. e.*, in the attitude of feverish expectation) discussed it among themselves: "What do you think? Will He, or not, come to the Feast?"

No one could answer it. But Jesus Himself was giving the answer by His journey from Ephraim (the incidents of which we studied in the last section) and by His arrival at Bethany. He had reached the village the Friday before the Passover began. He had rested on the Sabbath, attending, doubtless, the local synagogue. And on that evening after the Sabbath was past, He was honored with a supper—the first one given in His honor since Matthews' feast about June A. D. 28.* And the like of that feast never has been since the world began. It was given as an expression

[*See Holy Life, Part III, pp 183-197. The invitation mentioned in Luke xiv, 1, was to a table, but not to a feast given specially in Jesus' honor.]

of the highest honor to Him who had, and because He had, raised Lazarus from the dead. This is clear from John's *own, therefore*, xii, 2. But by whom, is not so clear. "They" gave it; perhaps the family, or friends of Jesus in Bethany; perhaps the citizens, and in token of regard for Him who had honored their town by so glorious a miracle. And this fact (the giving to Him this supper), is a most impressive indication of the very high regard and very strong attachment which Jesus ever awakened in those who honestly studied His character. The more so, viewed in the light of the fact that it was given not secretly, but openly, not at a distance from, but within two miles of the city whose Sanhedrim had put Him under the ban of outlawry, and had enjoined on all to assist it in its efforts to effect His arrest. Their action exposed the persons giving it to the severe condemnation of the authorities, and to social ostracism by their adherents. And this fact shows a courage of a very high order, a faith sublime, a reverent love of the richest character, and a gratitude worthy of all commendation.

It was given, not by, but in the residence (*oikia*,) of, Simon the leper. Who he was, is not known. One tradition makes him the father of Lazarus (Ewald), another, the husband of Martha (Winer). Possibly the latter one is correct. Tradition says, further, that he had been healed of his leprosy during Jesus' earlier Judæan ministry, had since died, and had left his

property, known since his death as "the house of Simon the leper," to his widow. But by whomsoever given, this feast placed Jesus in the midst of the well loved family, and in a scene where He found refreshment, fellowship, and the acknowledgment of His glory. He, "The Lord of life," and the honored Guest, occupied the couch of honor at the table. And reclining next Him was Lazarus, silent, solemn, a wonder to himself and to all others, the living monument and witness of Jesus' resurrection power, and the one person raised from the dead, of whose life after resurrection we have any incident. The other couches were filled by the Twelve, and by other invited guests. Martha, who, doubtless, had been very busy in the preparations for the supper, and who would do all she could for the comfort of her Great Guest, served. And thus Jesus found Himself at home in the one family in the apostate land which owned Him as Lord of life and King of glory, the homage of a willing people laid at His feet, and He glorified by the presence of Lazarus more than by all else besides.

But the sisters were not satisfied. As a family they had been peculiarly favored. Jesus' healing of Simon (if the tradition be true), His making their house His home, His raising to life of their brother, and above all His giving to all of them Divine life with all its unfathomable blessings, called for a livelier and nobler testimonial of gratitude and high regard than a supper. And this they gave. It was a gift of royal

prodigality. It was given in a way touching, delicate, beautiful beyond expression. The whole scene is one uncommonly fine.

Mary, who in ordinary intercourse would have shrunk from anything which might attract attention, came into the room shortly after the guests had reclined at the table. She carried in her hand a large-sized alabastron. This was a vessel of a peculiar shape, something like modern perfumery bottles, in which ointment and perfumes were kept. It was made of alabaster; (hence the name), because this was considered, so Pliny says, the best material in which to preserve perfumes. It contained a pound (12 ounces) of pure spikenard.* This was a liquid, perfumed anointing oil, so costly that it was beyond the reach of all but the wealthy. Going up to Jesus reclining at the table, Mary brake the alabastron—perhaps the seal which kept the essence from evaporating—took out the stopper, and in the presence of all the guests poured it over the head of Jesus as He reclined at the table. And then, as if the costly liquid were only common water, she poured it upon His feet in such quantities as to bathe them. None was left in the flask. And being therefore obliged to wipe the feet, she, from the impulse of a heart as impetuous, and as oblivious to the judgments of men, as that which months before had drawn the grateful penitent of Nain to the

[*Matthew says, *murou*, ointment, Mark and John say, *murou nardou pistikees*, pure nard ointment]

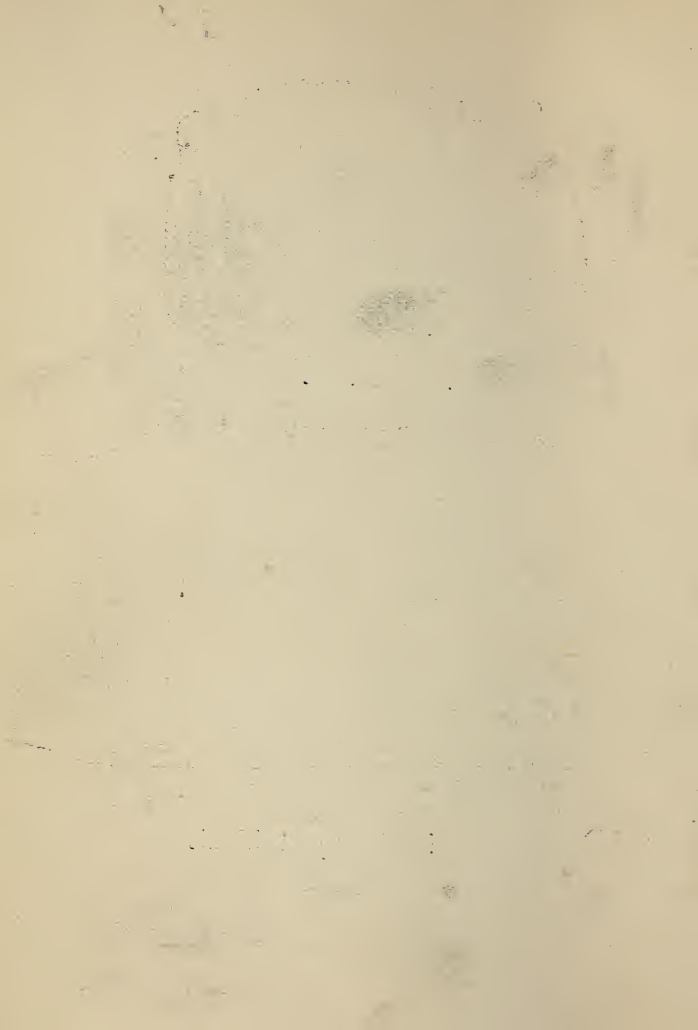
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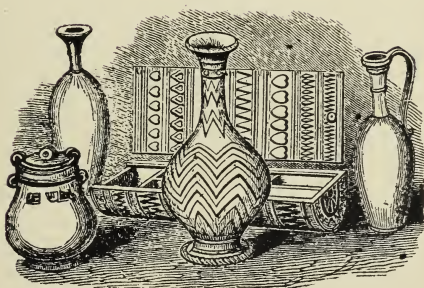


ALABASTER FLASKS



Reclining at Meals





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same feet, wiped them with the hairs of her head. And so, by the anointing with a perfume so rich that the house was filled with its fragrance, she testified that no sacrifice was too costly to be given to Him; and so, too, by the wiping of His feet with her hairs, that any service for Him was holy, and both dignified and exalted. Every detail shows forth the admiration which inspired her act, the love and gratitude which glowed in her heart, and the reverence and veneration with which she regarded Him who was at once her Friend and her Lord.

She had trespassed no propriety of life. For, not only did ointments enter largely into the Temple service, but were applied to persons and to garments. The free use of perfumes was peculiarly grateful; and anointing the head was regarded as the highest compliment that could be paid to a guest. But more than this, it was the expression of Mary's soul that all that she had belonged to Jesus, that nothing could be precious enough as an offering to Him and that any sacrifice or service for, or gifts to Him, could be given rightly, only when given in unrestricted measure, and with a loyally loving heart. This Jesus saw. To Him it was most welcome. By Him was it most gratefully received. And so also in what was typed by the whole scene does He ever find refreshment and fellowship. When His people wait on Him in the activities of love, typed in Martha serving, or rest beside Him, sharers of His resurrection life, calm in the certainty

of His favor, and happy in hearing His voice and learning His ways, typed in Lazarus sitting, or pour forth the fulness of their loving and worshipping hearts in costly sacrifices, typed in Mary anointing, then is His joy full. Such resting activity and devotion are always most grateful to Him.

But some were in the house who did not view the act with the same kindly and loving eye. Had the perfume been the common one used for such purposes, no remarks, probably, would have been made. But this ointment was worth nearly or fully \$300 of our money. Some, therefore, honestly, and from a mere utilitarian spirit, were angry (Matt.), or had indignation within themselves (Mark). They felt a passionate feeling which they strove to keep back, but which came out in the harsh words, "to what purpose this waste? What good does it do?" None, whatever, but to express, as one puts it, the inexpressible. But these were wholly incapable of comprehending either the inwardly felt necessity or blessedness of the act. It was the soul pouring out its fullness of adoration and its exalted conception of Jesus' work, in the only way in which it could express itself. In this light that act has ever since been regarded. And in some such, or other way, must the soul which becomes overflowingly full of adoration and praise ever unburden itself. Now it is in an outburst of, "Glory to God," now in Hosannas, such as those from the crowd on the next day. Now it expresses itself in the adorning of the House of

Worship, in the spire pointing to heaven, and in the pencillings thrown upon the canvas. Now, it pours forth its feelings in song, now in majestic oratorios, such as Elijah and The Messiah, and now in the grateful notes of praise. Not from any thought of utility, but because it can only thus unburden itself, must the full soul express its ideals in forms, and pour out its treasures before God. And all unburdening of itself coming from the overflowing fulness of the soul's love and gratitude to God The Father, Son, and Spirit, must be as truly grateful to Him in its place and measure as are, perhaps, those greater and more potential expressions of devotion manifested in the service which is intended directly for the benefit of men.

These persons honestly thought that the money might have been used much more profitably in benefactions to the poor; and they cared for the poor. But there was one in the room who had no such honest indignation, who cared nothing for the poor, who did not suggest that it might have been sold and the proceeds given to the poor, but who asked directly and impudently, why it was not sold for three hundred denarii, and given to the poor. Though he expressed indignation, it was hypocritical. He thought not of this wasting (*apooleia*), nor of the poor, for he cared not for them. But he said what he said "because he was a thief, and carried the common purse." And in John's characterization of him, there is a severity of tone found nowhere else in his Gospel. It expresses a

disgust and aversion which had lived in his memory during the long years intervening between this day and the day when he penned the statement. It was disgust at the baseness and depth of meanness of the ignoble soul. Whether he referred to some act or acts of petty thieving, or to the disposition, matters not. John's lofty spirit turned away with loathing from one who could be for three years in the closest fellowship with the pure and noble Person and teaching of Jesus, and continue so base. It showed a degree of hypocrisy and a depth of infamy, John's aversion to which nothing could overcome.

That person was Judas Iscariot.

Soon as Jesus understood the ungracious murmuring of the others, He addressed them, ("let ye"); and Judas, whose word was spoken aloud, personally, ("let you"), at the same time. To them, "why trouble ye the woman? why inflict disquietude upon her by disparaging her noble act? why distress her pure love and admiration by such coarse and unfeeling remarks? for she hath wrought a good (*kalon, beautiful*) work upon Me." Then to Judas: "let her alone." And then to all: "for the poor ye have always with you, and whenever you will, you may do them good, but Me ye have not always." They would at once see that they and Jesus looked at the action with very different eyes. He looked at the moral quality of it, and measured it by the love and adoration from which it sprang. They looked at it from the point of expediency. And since

once only could she do this, but they could be always helping the poor, they felt that their plea for the poor was indeed a poor one, and a sophism besides. The act cheered and comforted Him. Besides, He Himself was one with the poor, and His whole life and labor were witnesses to His deep interest on their behalf. What was done to them in His name was done to Him. And if in benevolence there was no regard to Him, the sources of it it would soon dry up. Only by doing to Him will one do rightly to them. And if one be stingy towards Him, he will be stingy towards men, His creatures, who, it may be, are His followers, also.

Nor was this all. There was a practical usefulness in the act. She had done this against the day of Jesus' burying. "Beforehand hath she thus anointed My body for the tomb"—a second marked indication of the near approach of Jesus' death, as the settled purpose to kill Him, and the indecisive deliberations of His enemies as to the time to do it, was the first. In this act "she hath done," said Jesus, "what she could. And wherever this gospel is preached, this act of hers shall be told for a memorial of her."

This sufficed. She was allowed to leave the room with this wonderful word of Jesus singing in her soul. In that quiet room in that small village she had, by a simple, lowly, loving act, obtained imperishable renown. Like that room, the whole Church is filled with the fragrance of that spikenard with which Mary anointed the head and the feet of her adorable Lord.

But this was not the only feature of that day. From the pilgrims who had followed Jesus into Bethany on Friday, news soon spread abroad in Jerusalem that He had come to Bethany. And these, at the same time, were informed of Lazarus' resurrection. To see one living quietly at home who had been four days in the tomb, and who had been raised out from it by the word of Jesus, was to see a stupendous fact. It would be much to say that they had seen such a man. Two classes of Jews, therefore, streamed out of the city, a great crowd, to see Jesus, and Lazarus also. And that sight was so convincing that many of them believed on Him. And this fact coming to the ears of the Sanhedrim exasperated them. The very men on whom they were relying, the citizens of Judæa, and the men of Jerusalem were falling away. This presented a new difficulty. It could be best removed by getting Lazarus out of the way. And, perhaps, on the very next day, April 2nd, they took counsel how "they might put Lazarus also to death."

And this, not improbably, was the session of that body at which the "agreement with hell" was made between it and Judas. He had evidently been slowly maturing his plans to get away from Jesus' company. He was a disappointed, and had become a soured man. He had allowed himself to become the tool of Satan. He now allowed him to enter into him. He determined at once to act. He was aware that the Sanhedrim had

issued a decree ordering Jesus' arrest. He learned that every evening secret sessions of the body were being held at—so tradition says—the country house of Joseph Caiaphas.* Thither he went. And there that compact was entered into between him and that body which we have elsewhere studied.†

SECTION VII.

JESUS' TRIUMPHAL ENTRY INTO JERUSALEM.

Incidents: Rides on a colt, amid the shouts of thousands hailing Him King—Looks upon the city and weeps over it—As He enters it all the city is moved—Pharisees deride Him and rebuke His disciples—Visits the Temple—Looks around—Leaves it—Returns to Bethany.

Places: Bethany—Bethphage—Olivet—Jerusalem.

Time: First day of the week, 10th Nisan (April 2nd), A. D. 30.

| | | | | |
|---------|------|---------|--------|--------|
| Matthew | xxi, | 1-7; | 8, 9; | 10-16; |
| Mark | xi, | 1-7; | 8-10; | 10; |
| Luke | xix, | 29-35; | 36-38; | 39-44; |
| John | xii, | 14, 15; | 12-13. | |

And it came to pass on the next day, *after the supper given Jesus in Bethany*, when He—they—drew nigh unto Jerusalem and were come unto Bethphage and Bethany, at the Mount of Olives, He sendeth—then sent—two of His disciples, and saith—saying—unto them, Go ye your way into the village over against you, and straightway as ye enter—as ye be entered—into it, ye shall find an ass tied, and with her a colt tied, whereon yet never man sat, (on which no

[*The ruins of which, according to tradition, are still pointed out on the summit of the Hill of Evil Counsel.]

[†See Holy Supper pp.16-22; and Pt. VI, pp.

man ever yet sat, R. V.), loose them, and bring them unto Me. And if any man (one, R. V.) say—why do ye this?—aught unto thee—ask you, why do ye loose them? thus shall ye say unto them, because the Lord hath need of them—him; and straightway he will send them—him—hither.

And they—the disciples that were sent—went their way and did (even, R. V.) as Jesus commanded (appointed, R. V.) them, and found, even as Jesus had said unto them, the colt tied by (at, R. V.) the door without (in the open street, R. V.) in a place where two way met; and they loose him. And as they were loosing the colt, certain of them that stood there—the owners thereof—said unto them, Why loose ye—what do ye loosing—the colt? And they said unto them, even as Jesus had commanded (said, R. V.), The Lord hath need of him. And they let them go.

And they brought the ass and the colt to Jesus: and they put on them their clothes—cast their garments on the colt; and they sat Jesus thereon,* and He, when He had found a young ass, sat thereon upon him, as it is written (Zech. ix, 9), and all this was done (is come to pass, R. V.) that it might be fulfilled which was spoken by (through, R. V.) the prophet, (Zech. ix, 9,) saying:

Tell ye the daughter of Zion,
Fear not, daughter of Zion,
Behold thy King cometh unto thee,
Meek, and riding† upon an ass,
And upon a colt, the foal of an ass.

And as He went many—a very great (the most part

[*Best critical editors on Matthew have *epekathiseto*, *He sat*.]

[†*Epibebeckoos*, *mounted*. John has *katheemenos*, *sitting*]

of the, R. V.) multitude (*pleistos ochlos*, the largest crowd) spread their clothes in (upon, R. V.) the way (road): and others cut down branches from the trees (and others, branches (layers of leaves, *mar.*) which they had cut from the fields, R. V. Mk.), and *both* strewed them in the way (road). And when He was come (as He was now drawing, R. V.) nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works (*dunameoon*) that they had seen; saying (Ps. cviii, 26) Blessed be the King that cometh (*ho erchomenos basileus*, the coming King), in the name of The Lord; peace in Heaven, and glory in the highest.

These were there joined by another crowd. For the people (*ho ochlos*, the crowd) that were with Him when He called (*ephooneesen*, voiced) Lazarus out of his grave, and raised him from the dead, bare record (*emarturei*, testified) *i. e.*, to the fact. For this cause the people (*ochlos*, crowd—much people, *ochlos polus*, a great crowd) that were (had, R. V.) come to the feast—when they heard that Jesus was coming to Jerusalem *from Bethany*, took (the, R. V.) branches of (the, *toon*) palm trees and went forth *from the city* to meet Him: and they cried (out, R. V.) Hosannah! Blessed is the King of Israel that cometh in the name of the Lord (Blessed is He that cometh (He coming, *ho erchomenos*) in the name of the Lord, even the King of Israel!)

And they—the multitudes (*hoi ochloi*, the crowds)—that went before, and they that followed, cried, saying, Hosannah! Hosannah to The Son of David! Blessed is He that cometh (He coming, *ho erchomenos*) in the name of The Lord! Blessed is the kingdom of

our father David that cometh in the name of The Lord (blessed is the kingdom that cometh, the kingdom of our father David, R. V)! (blessed be *hee erchomenee basileia*, the coming kingdom,)! Hosannah in the highest!

A reflection } These things understood not His
of John. } disciples at the first; but when Jesus
was glorified, then remembered they
that these things were written of Him (*in Zechariah's prophecy*, ix, 9); and that they had done these things unto Him.

And some of the Pharisees from among the multitude (crowd) said unto Him, Master (*Didaskale*, Teacher,) rebuke thy disciples.

And He answered and said unto them, I tell you, that if these should hold their peace, the stones would (will, R. V.) immediately cry out.

The Pharisees therefore said among themselves, Perceive ye (behold, R. V.) how ye prevail nothing? behold the world is gone after Him.

And when He was come (drew, R. V.) near, He beheld (saw, R. V.) the city and wept (*idoon teen polin eklausen*, seeing the city, He wept) over it, saying, If thou hadst known at least in this thy day, even thou, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast a trench (cast up a bank, R. V.) (*charaka*, a palisaded military fortification) about thee, and compass thee round, and keep thee in on every side, and shall (dash thee to, R. V.) lay (raze) thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knowest not the time of thy visitation.

And Jesus entered into Jerusalem. And when He was come into Jerusalem, all the city was moved, saying, Who is this?

And the multitude (*hoi ochloi*, the crowds) said, This is Jesus The Prophet of (The Prophet, Jesus, from (*apo*) R. V.) Nazareth of Galilee.

And He entered into the Temple.

And when He had looked round about on all things,

And now the eventide was come, (it being now eventide, R. V.), He went out unto Bethany with the Twelve.

And He lodged there.

| | | |
|--------------------------|---|---|
| Jesus' daily movements | } | And daily—in the day |
| during the first part of | | time, (every day, R. V.) |
| that week. | | He taught (was teaching, R. V.) in the temple. |

And at night, (every night, R. V.) He went out, and abode (*eeulizeto*, lodged through the night) in the Mount of Olives.

And all the people (*laos*) came early in the morning to Him in the Temple, for to hear Him.

But the chief priests, and the scribes, and the chief (the principal men, *hoi protoi*, R. V.) of the people (*laou*) sought to destroy Him: and (they, R. V.) could not find what they might do: for all the people (*ho loos*) were very attentive to hear Him (hung on Him listening, R. V.)

The sweet rest of Jesus' last Sabbath before His death was over. Infinitely differently had the closing hours been spent by Him and by Judas. And infinitely differently were His thoughts and feelings from his,

as the son rose bright and clear upon this, the first day of that week which was to be the most momentous week in His own life and in the world's history. The Passion week had begun. As to Jesus, its closing hours were to witness the ignominies and sufferings of His death by crucifixion, and to find Him locked up in the tomb, as its first successor would behold Him the triumphant conqueror over death and the grave.

Most fitting therefore was it, that its opening day should witness His own clear and complete assertion of His perfect title to the Messianic Kingdom and to the Davidic throne.

His history has showed us how that right had fared at the hands of His countrymen, how it had been steadily upheld by Himself, and what was the provision which He had made for the ultimate and most ample vindication of His most righteous claim to it; provided that this day's final opportunity for the nation's accepting Him failed.

This day's movement, hence, was full of most profound significance. It was not understood fully, if at all, by the Twelve, nor by Jesus' followers. There was nothing like it in His previous history. It greatly perplexed the Pharisees, priests and Sadducees who had already resolved upon His death, and who, officially, in a late meeting of the Sanhedrim, had issued a warrant for His arrest. But Jesus knew what it meant, and that in it the harmonies of many prophetic voices* were to be heard, all pointing to His kingly character. The first of these were sounded out by the jubilant crowds, and the last found their response in Jesus' action. What was done (*gegonen*) took place as it had been foretold. The whole prophecy of Zech-

[*Ps. xxiv; cxviii; viii; Zech. ix; Is. lvii, &c.]

ariah had reference to the re-establishment of the Kingdom: i-viii to its re-establishment after the exile; and the rest to its re-establishment when Jesus' feet shall stand on Mount Olives. And in this part the prophet shows The Messiah as Prince of Peace accomplishing deliverance for Himself and subjects through, though only through the sufferings of death. Jesus, therefore, to-day entered the city both as a Victim and as a King; and the procession was both sacrificial and triumphal.

Because on that day He as both Victim and King offered Himself to the nation, His movement was one most significant and necessary act in His life. It was a final proffer and test to Israel. If not their King, their Victim He must be. We have seen that John's death virtually involved Jesus' rejection, and the consequent change in the direction of His ministry. But His words, "at least in this thy day," show His most earnest desire even then to save His nation. And His exact fulfillment of an unambiguous prophecy, by an overt act of sovereignty, His assumption of the character of Zion's King, His entry as such into His own city, and His offering to them peace, as The Prince of Peace, all show that He would even on that day have established His Kingdom in outward glory; and then, by His death bringing in blessings in which all nations would have shared, He would have accomplished the fact without the present Dispensation, whose object is to build that Church which takes the place of Israel until Jesus returns.*

And it was also irrespective of their rejection—which could not invalidate His claim—the assertion of His kingship.

[*See Matt. xxi, 42; Holy Life, Part IV, pp. 305-325.]

This assertion of His kingship, overlooked, as it were, His past rejection. That could in no way invalidate His claim. And this, whether accepted or rejected by the nation, involved His sufferings and death: by others, if they accepted, but at their own hands if the nation rejected Him.

This day's movement, therefore, was a Divine reality; and though not done from Himself, but under His Father's direction, it was in strict keeping with His whole late progress from Galilee. And further, it entered into the Divine plan as revealed in the prophetic word which was this day fulfilled, as fully as any fact of His life, and that, too, despite the opposition of enemies, and without the assistance of friends: for these knew not its significance until after His resurrection. He, therefore, must enter His own city as the nation's Divine King, and as its atoning sacrifice. It mattered not that a price had been set upon His head, that His arrest and death had been fully determined on by His foes, that on the night before, an agreement with hell had been entered into between them and His betrayer. He would enter the city as the true Paschal Lamb. For it was the 10th of Nisan, the day on which, according to the Divine command, the lamb for the paschal sacrifice and supper must be selected (Ex. xii, 3-6). And on that day He would go to the Temple, there to set Himself apart for the sacrifice. And this was all that He did there on that day; and it was enough. And, further, He would enter the city as its King. And in the Temple He would, during that week, do kingly acts, and speak kingly words. Israel should see Him openly exercising kingly prerogatives. Thus, to the authorities and to the people, would He make known, clearly and forcibly, who, He was con-

scious, He was; and thus, then, and thence onward, throughout the centuries, there should be no misconception in the minds of men, who would study the facts, as to His great mission and as to its continuous and ultimate purposes.

Accordingly, some time before or about noon, He, accompanied by the Twelve, left the happy home of Martha. And as He passed through one of the valleys, in which the almond, fig and palm trees were putting forth their spring dress, He was followed by others. Some of them were probably citizens of Bethany, of whom Lazarus may have been one. But most of them were pilgrims; some of them, those perhaps, who had followed Him on Friday; and others, the crowds coming from the city, via Jericho, which had pressed into Bethany to see the village, house, tomb, famous forever from their associations with the mighty miracle, and, if possible, to see Lazarus also, and Jesus Himself. On He walked until He came to a point where, perhaps, across an intervening valley, Bethphage "house of figs" was in view. Judging from a site which answers the demands of the narratives, it was a larger village than Bethany. It was a suburb of, and about a mile and a quarter from, Jerusalem. Rabbinical law reckoned it a part of the city. It was situated on the southern shoulder of the Mount of Offence, between two valleys, and above, and not far from the village of Siloam.*

At this point He stopped, and sent two of His disciples to go into the village "over against them," *i. e.*, Bethphage, and told them that at once (*eutheos*) upon entering, they would without seeking find an ass tied,

[*Schuears, 263, 264; Van de Velde, ii, 257; Barckley, 65, and map.]

i. e., as if prepared and waiting, and a colt with her, on which no man had ever sat. "Loose them," said He, "and bring them to Me. And if any asks you why you loose them, say The Lord hath need of them; and he will send them." This message recalls Jesus' words to Peter, about the tribute money. It indicates sovereign power of will, and also infallible foreknowledge of circumstances, as His words, soon afterwards spoken, do of the future. The owners may have been friends. But most probably they were strangers to Him. For His word, *eureesete, find*, and John's *eueroon, finding*, show that the use of the animals had not been arranged for by any previous concert. He sends for both of the animals, for The Father had provided both for Him. And His words, "whereon never man sat," which recall the new tomb in which no corpse had lain, show His consciousness that the untamed animal would be submissive to His will—an illustration, this, of His dominion, as Son of Man, over the beasts of the earth; as is also His word, "The Lord," *i. e.*, the King of the earth. The title here respects His universal headship as Son of Man, rather than special relations to His disciples, and to the Jews. The word is an expression of His own consciousness of sovereignty. And His "hath need etc."—the need as amazing as is the glory of His Person—shows His control over the minds and feelings of the owners.

The disciples did as directed. They at once found both the colt and its mother tied by a door in an open space before a house, at a cross-roads or streets (*amphodon where two ways met*). They at once proceeded to unloose the animals. And the owners, seeing the unceremonious way in which these men were acting towards their property, asked them why they did

it. They replied as they had been commanded, and immediately leave was given them to take the animals away. Then they brought them to Jesus. At once some of the Twelve threw their outer garments (*ta imatia*)* upon the back of both animals, and set Jesus upon the colt (*onarion*, *young ass*).† He thus, to whom all pre-eminence of right belongs, became the most conspicuous figure in the crowd. And in His use of an animal which was both an emblem of peace, and a beast of burden, He showed Himself the visible center of attraction, as a toiler, and lowly in life. And this action explains His words, "The Lord hath need of them." This is the first and only time during His ministry that Jesus rode. And this He did now; not only because He would not as before enter unobserved, but conspicuously, and in a thoroughly public manner, but also because, as He thus entered the city riding on a colt, with its mother by its side, there would appear before all the people a realized picture of the prophecy. And in this proceeding Matthew and John both saw afterwards the fulfilment of a prophetic word which had been spoken by Zechariah (ix, 9) centuries before: "Tell ye the daughter of Zion (Jerusalem), Behold thy King cometh unto thee, meek, and sitting upon an ass, and (*kai, even*) upon *poolon*, a youngling,

[*These usually consisted of a quadrangular piece of woolen cloth probably resembling in shape a Scotch plaid. Over this, when the weather was cold, was the *abba*, thrown over the shoulders.]

[†We must not connect *our* associations with this animal. With the Jews it was held in high esteem. It was peculiarly national. It was ridden by the best people, and highest dignitaries. It was a symbol of peace; and preferred on all stately or solemn occasions to the horse. It was large and spirited, yet gentle; and it moved with a steady and easy, yet speedy space.]

*whyon hupozugion, a son, or foal of an ass used to a yoke.**

No sooner was Jesus seated on the colt, the mother standing by its side—both impressed as for the service of a king, and the untamed colt submissive—than Jesus started for the city amid the acclamations of the crowd. He took the most southern road, the longer and easier one. It, like the other main road opposite to the city, had been paved by Solomon with black stone.† It is still a broad and well-defined mountain track, having a deep declivity on the left, and fig trees above and below it, and passing, then, through rich palm plantations, and fruit and olive gardens. It passed round the southern shoulder of Olivet, between the middle summit, which contains “the tomb of the prophets,” and the southern summit, usually known as the Mount of Offence.‡ This is the road David took when he went to Mahanaim,§ and Pompey when (B.

[**Hupozugion*, the word which Matthew adopts, is the one used by the LXX to translate the Hebrew word, *othnoth*. It signifies a beast of burden. And is rendered in the Geneva, Cramner's, Wickliff's, and the Bishops' translations, by “an ass used to the yoke.” And since in neither Matthew nor John it is an exact quotation from either the Hebrew or Septuagint, but rather a paraphrase, in which a line is found from Is. lxii, 11, Matthew's use of *hupozugion* shows how minutely Jesus' action corresponded with the prophetic word. Nothing was left wanting as proof that He was The King in whom the prophet bade them greatly to rejoice. And thus they would more fully see from the Talmud and the ancient Rabbinical writings, which with almost unbroken unanimity, apply this prophecy to The Messiah.]

[†Jos. *Ant.*, 8, 7, 4.]

[‡So called, some say, because of Solomon's idols on it (2 Kg. xxiii, 13; 1 Kg. xi, 7); and others, because Pompey occupied it when besieging the city.]

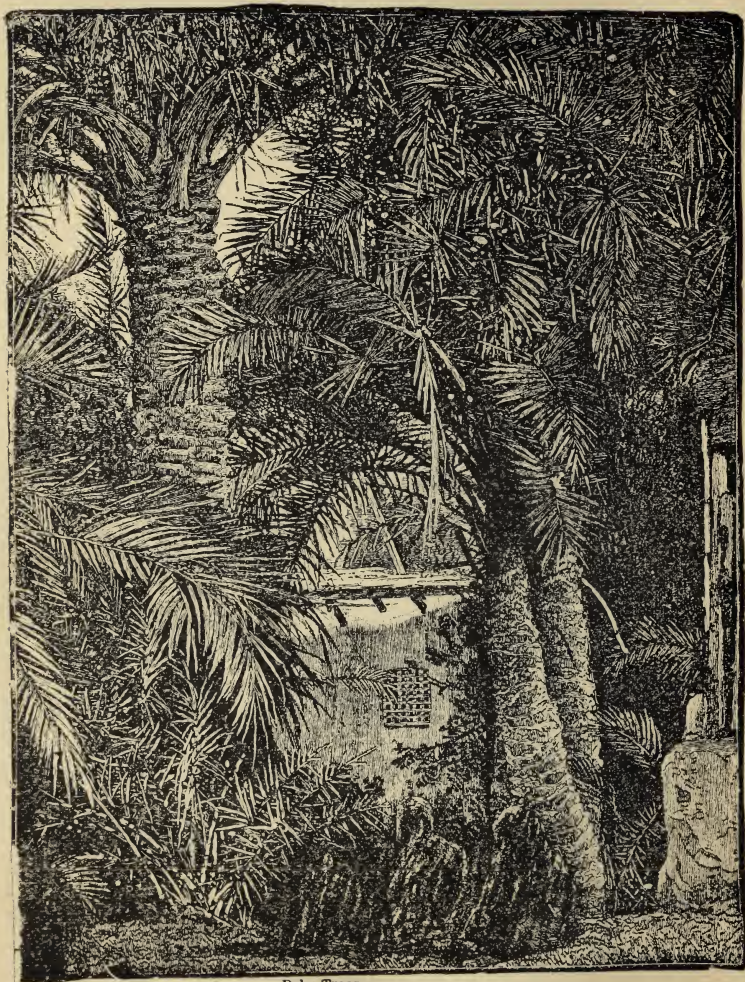
[§2 Sam. xv; xvi.]



FROM THE CATACOMB OF CALIXTUS.
Oldest Extant View of Jesus' Triumphal Entry Into Jerusalem



JESUS' TRIUMPHAL ENTRY INTO JERUSALEM.



Palm Trees

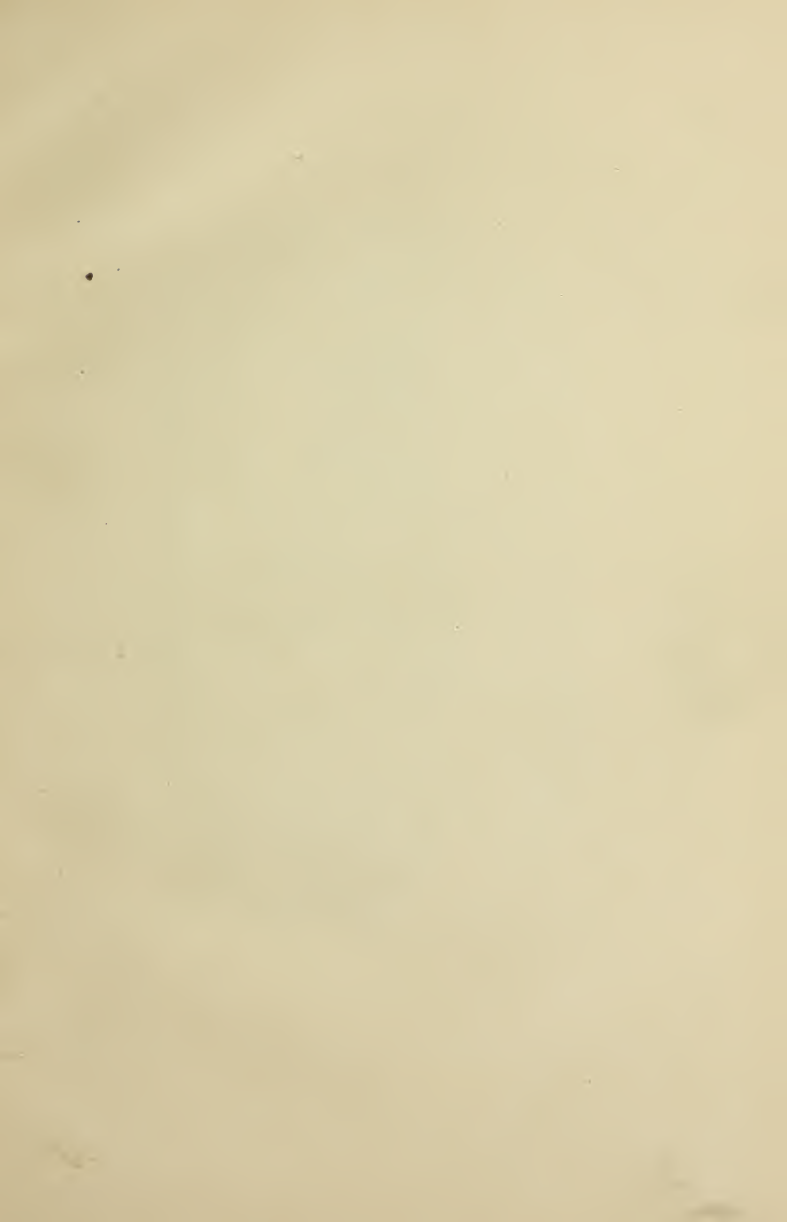
C. 65) he went from Damascus to besiege the city; and it was the one commonly taken by those coming to the city from the north and west. Along this road Jesus now moved. With His start the excitement was so great that numbers spread their outer garments on the road as an improvised carpet. Others cut off the young and tender branches from the trees standing along the road; and others yet cut leaves from the fields, and all strewed them in the road before Jesus as He passed along. This, a mark of honor, like to that allotted to conquerors (2 Mace. xiii, 51; 2 Mace. x, 7), and at the reception of kings (2 Kg. ix, 13), was a token of submission to Jesus as King. Slowly on over the ridge Jesus moved, followed by immense numbers, until He reached that point where the descent of the Mount of Olives towards Jerusalem ("the city of peace") begins.

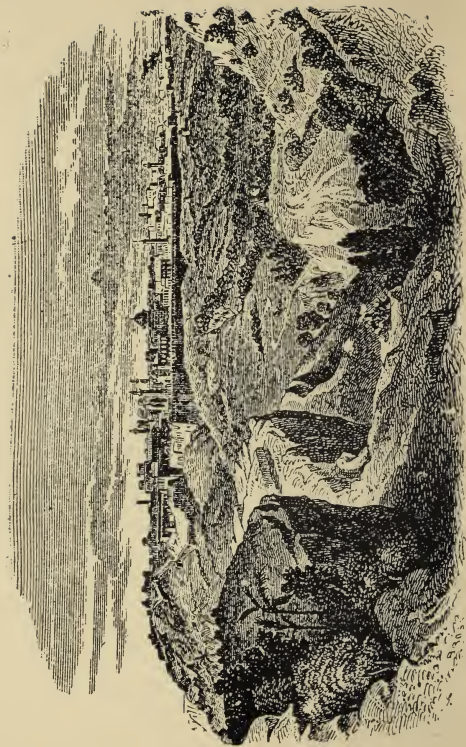
This is the first time this view has come before us. This ridge, now called *Jebel et Tur*, *mount of the summit*, is little more than a mile in length, runs north and south, and covers the whole eastern side of the city, from which it is separated by the brook Kedron. It is rounded, swelling, regular in form, and slopes away at its southern end. It was constantly called the Mount of Olives, from the time of the first anniversary of the Feast of Tabernacles, because of the command then given to cut branches of its oil trees and of its olive, for the procession (Neh. viii, 15). And the cultivated and unbrageous character of the Mount implied in this description belonged to it through the centuries down to that day, and on to this. It is one of the sacred mountains of the Holy Land. There, David went to worship God; and there, he performed his devotions, when, fleeing from his rebellious son, he gave his farewell to the city, with tears. And prophecy has conse-

crated the name and place forever as the spot upon which Jesus' feet shall first stand when He returns again to earth (Zech. xiv, 4).

Upon this Mount Jesus had been all the way from Bethany. But at this point was obtainable the first view of the south-eastern part of Mount Zion, as it rose terrace upon terrace, there being adorned with palaces. One of them was the palace of the Maccabees, one, of the High Priest, and one, the great palace and castle with its great towers and magnificent gardens, built on the supposed site of David's palace, by Herod the Great for his royal abode. Just beyond was Mount Moriah, with its sacred burden, the Temple. As this first view of their goal burst upon their sight, the long pent up enthusiasm of the disciples burst out with a shout of joy which rose higher as the procession moved on. "The whole crowd of the disciples began to rejoice and praise God with a loud voice. Blessed," they said, "is the coming King, in the name of the Lord. Peace in Heaven, and glory in the highest." And as this shout, which was the expression of joy "for all the mighty works which they had seen," was filling the air, the excitement reached its highest pitch at a, perhaps, unexpected sight. It was a long procession of pilgrims which had come to the Feast, coming out of the city to meet Jesus. Like the processions at the Feast of Tabernacles, they were carrying branches, palm branches, the escutcheon of Israel,* which they had cut from the south-eastern corner of the Mount. Soon as they saw Jesus they shouted out, Hosannah (*save now*)! The two streams mingled, and then divided, part going

[*So declare the coins of the times of the Maccabees, and the medals which Titus had struck in commemoration of the conquest of Jerusalem.]





JERUSALEM FROM THE BETHANY ROAD, ON THE SOUTH PART OF MOUNT OLIVE

before Jesus, and part following after Him. Then they sounded out vs. 25, 26 of Ps. cviii. This psalm was sung antiphonally by the citizens of Jerusalem as a welcome to the pilgrims on their arrival to the feasts, the former chanting the first, and the latter responding in the last clause of each verse, save the last only, which was sung by both parties in unision.* And so, doubtless, was it chanted here; the crowd going before chanting, say, the first, and crowd following the last part. But so loud and vehement were the cries of exultation, that it seemed but one prolonged shout that rolled along the sky. And its burden was, "Hosannah! Hosannah to The Son of David! Blessed is He coming in the name of The Lord! Blessed is the coming Kingdom of our father David! Hosannah in the highest."†

It was a scene extraordinary and unparalleled. Even the disciples themselves did not understand it until after the light of resurrection glory shined on their darkened minds. They saw and heard what Jesus did and said, and also man's action; but not the Divine purport of the prophecy. Much less, then, did the crowds see its profound significance. With many, perhaps most, in these, their action may have been unin-

(*Jesus, The Messiah.)

[†The typhonal paraphrase of these acclamations was long sung in the early Church, as the first Christian hymn:

"Give Thou the triumph, O Jehovah, to the Son of David!

Blessed be the Kingdom of our father David, now to be restored
in the name of Jehovah!

Blessed be He that cometh—the King of Israel—in the name of
Jehovah!

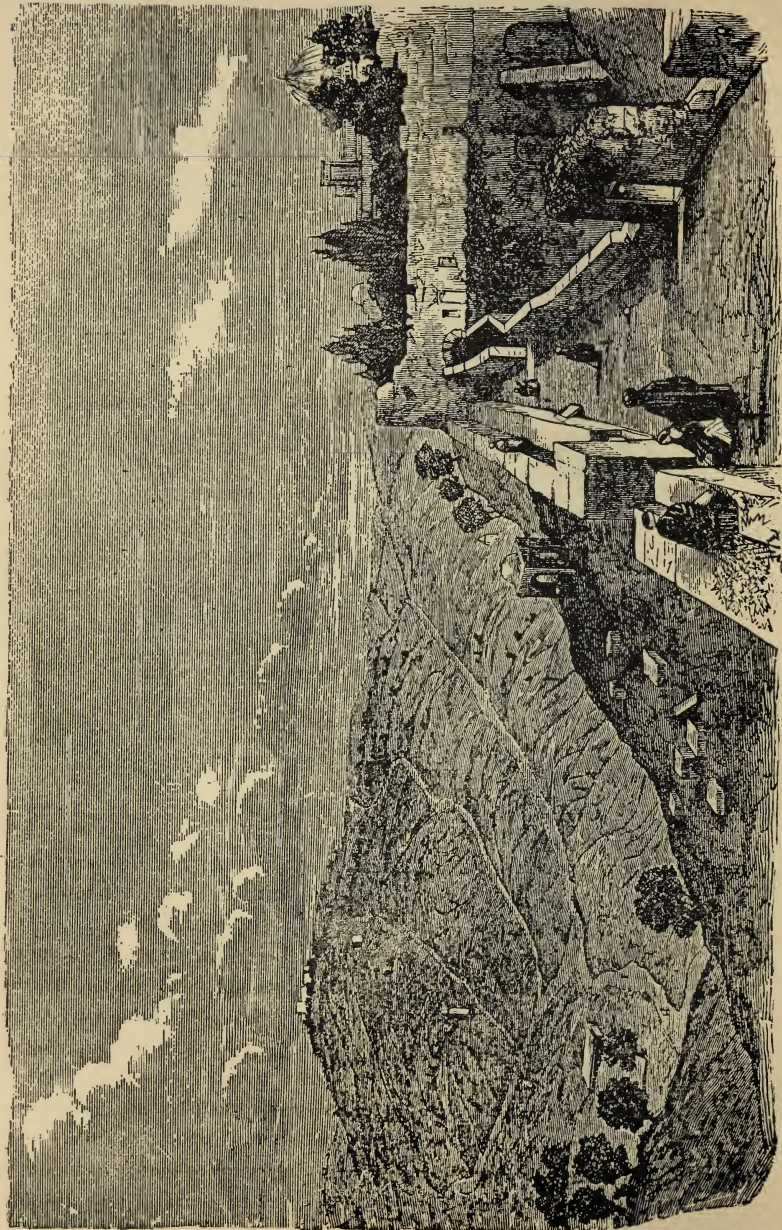
Our peace and salvation now coming are from God above!

Praised be He in the highest heavens, for sending them by Him,
the Son of David!

From the highest heavens, send Thou now salvation!"]

telligent, may even, partly, have proceeded from some who, a few days later, joined in the fearful cry, "Crucify! Crucify!" But it was spontaneous, and could not be withheld. That welcome and exultation were the complement in the fulfilling of the prophecy; and the unsuspicious co-operation of men shows that its inspiration came from God. He was guiding the scene. A breath from Heaven had passed over the crowds, giving them the inspirations of truth. Under its impulse they shouted out their Hosannas to the true King. And they were very jubilant. Not so, however, the malignants. The very greatness and gladness of the crowds aroused the despairing rage of some of the Pharisees present. They felt the impressiveness of the scene. They regarded this demonstration of the popular favor as a sure indication of Jesus' success. Three centuries before, Alexander the Great entered the city amid the plaudits of the Pharisees. But the honors bestowed by them then upon an earthly conqueror, they now exchange for a word of disapprobation. "Teacher," said they,—their use of the term showing that they regarded Him as nothing more than a Rabbi, and wrong in allowing such adulation—"rebuke Thy disciples," *i. e.*, repress this enthusiasm, and keep it within the bounds of unoffending composure. "Not so;" said Jesus. "If these should be silent, the very stones would continue to cry out."* A word of terrible majesty. The movement was not impromptu, but Divinely arranged. The procession was sacrificial, as well as triumphal. He was going to the altar as well as to the throne—and to the altar only, now, if this final proffer was in vain. And to prevent any misgivings which

[**Kekrazontai*, paulo post future; and the only example of it in the New Testament.]



MOUNT OF OLIVES.

His sufferings and death might create, this token of final triumph and glory would become a pledge of the glory and triumph which would follow them. When His disciples would be plunged into the depths of gloom, this day of palms would be the bright promise of light.

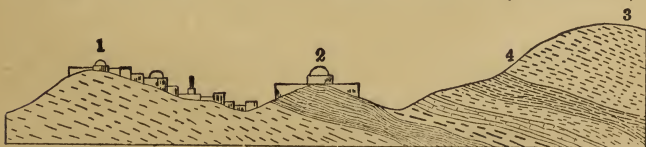
With this discomfiture the Pharisees' mortification reached the extreme of despair. In bitterness of tone they reproached each other with the uselessness of their efforts, and with the results of their cautious hesitating policy: "Behold ye prevail, or accomplish nothing! behold the world"—all the people, citizens and strangers—"has gone away (*apeelthen*, aorist) after Him." It is an accomplished fact. Their word shows how deep their distress at the unexpected and imposing spectacle which they were witnesses of. And the sight intensified their hellish hate, and strengthened their purpose to carry out Caiaphas' wicked and violent measures.

But powerless now, to prevent it, they had to let the procession move on. Descending a slight declivity, it was on a part of the road where the city was lost to view by an intervening wooded ridge of the Mount; then, following the opposite ascent, it reached the shoulder of the Mount where the road bends downwards toward the north and begins the final descent towards the brook Kedron. Passing round a ledge of rocks it reached a point directly overlooking, and higher by 200 feet than Mount Zion, and by 300 feet than the Temple terrace, which, itself, is 140 feet above the level of the Kedron. At this point a full view of the city bursts upon the sight. "It is hardly possible to doubt," says Stanley, "that this is the exact spot where Jesus was as He beheld the city, and wept over it," Beyond

the valley of Jehosaphat, through which the Kedron flowed, Jerusalem, ever memorable since its capture by David, was in full view, bathed in the glory of a Spring Judæan day. It was the city of the Great King, compact, surrounded by mountains, and by lofty walls whose loftier towers and bulwarks were the subject of song. There was Mount Zion. Yonder was Mount Moriah, with its great history, and crowned with the majesty of the Temple, the grandest building on earth, and the only great one in which the true God was then worshiped. And those white houses marked out the parallel lines of the hills on which the holy city was built. It was the city of God, where alone He had recorded His name, was greatly to be praised, and whither the tribes went up to worship Him. There stood the queenly city, stately in its position and building; the city of high solemnities, and of grand kings and grander prophets; and proud in the glory which rested upon it of 1500 years of memories and associations, such as no other city on earth possessed. Centuries later the Crusaders, as from this Mount they saw the city, when its glories were gone, burst out in one prolonged shout of exultation, "Jerusalem!" "Jerusalem!" No wonder that the enthusiasm of these crowds now knew no bounds.

But far differently was Jesus affected by that sight. In the midst of all the excitement of the hour, He had been lowly, calm, and self-possessed. He knew that those jubilant shouts would, on the following Friday, be displaced by the savage shouts of blind prejudice and hate. This, however, disturbed him not. But as He looked on that "city of God," Temple-crowned, palace-adorned, and white and radiant in the glorious sunlight, the mighty past rose before Him with all its

glories blackened by thousands of sins; and then, the mighty future, pregnant with the most frightful calamities. To-day He must enter it as Zion's King. To-day must the peace and security of the nation be established under His rule, or the deep stream of corruption and rebellion against God, which flowed under a fair exterior, must go on until the nation would fall under the power of its enemies. He alone could subdue them, and save it. And this He could do only through and after His nation's reception of Him by the obedience of faith. But this, He saw, they would not do. The calamities must come. He saw, with infallible foreknowledge, the besieging armies of the Roman eagles, the siege with its horrors, the famine, the slaughter of the citizens, the smoking ruins, the scattered people, and the utter destruction of the Holy city. All this, He saw, would be the outcome of her rejection and murder of Himself. That would fill the cup of iniquity. All came before Him in awful realized anticipation. As Patriot, Son of Man, and Son of God, He was most profoundly affected by the pathos of all included in the past, the then and the to be. And in accents of unutterable sorrow He poured out that lamentation which forever moves the tenderest sensibilities of the pious heart. "As He drew near, He, seeing (*idoon*) the city, wept over it, not with silent tears, such as those which He, as The Son of the living God, had shed at Lazarus' grave (*edakrusen*),



Section of site of Jerusalem. (1), Summit of Zion; (2), Summit of Moriah; (3), Mount of Olives; (4), Spot where Jesus stood.

but, as The Son of David, with loud and deep sobbings (*eklausen*), such as those of David when fleeing before Absalom: sobbings and tears which give views of Jesus' character of priceless value. And in the first *hoti*, *because*, we see as it were, an answer to the astonishment of those who saw His agitations and heard His loud and pitiful sobbings: "I weep because "if (*ei, o that*) "thou" the city, said He, "hadst known"—a word indicating, (a), thou, then, hadst escaped; (b), wilful, self-condemned ignorance; and, (c), a fruitless wish—"even thou," at least (*kai ge*) in this thy only day, the day of final opportunity, the one only day that remains for thee to receive Me as your Messiah: and what a day! if those could only have seen "the things which belong to thy peace: My salvation, My peace, My Messiahship: "but now they," because of thy guilt, are, by the righteous judgment of God, "hidden from thy eyes, for (*hoti*) the days will come upon thee, that thine enemies shall cast a palisaded military fortification (*charaka*) about thee, and keep thee in on every side"—as did Titus by the wall about two miles long, which he built in the place of the burnt palisades—and shall dash (*edaphiousee*) thee and thy children to the ground," that is, shall level thy walls and houses, and thy slaughtered citizens to the earth. A graphic picture of the atrocities which the victors would commit upon the vanquished. And those days of conflict, tumult and siege will be the end of thy proud magnificence. For, "they shall not leave in thee one stone upon another, because thou knewest not the favorable season (*kairon*) now drawing to a close, of thy visitation (*episkopees*)."

This prophecy was pronounced by Jesus as He was about to enter Jerusalem as King. What impression

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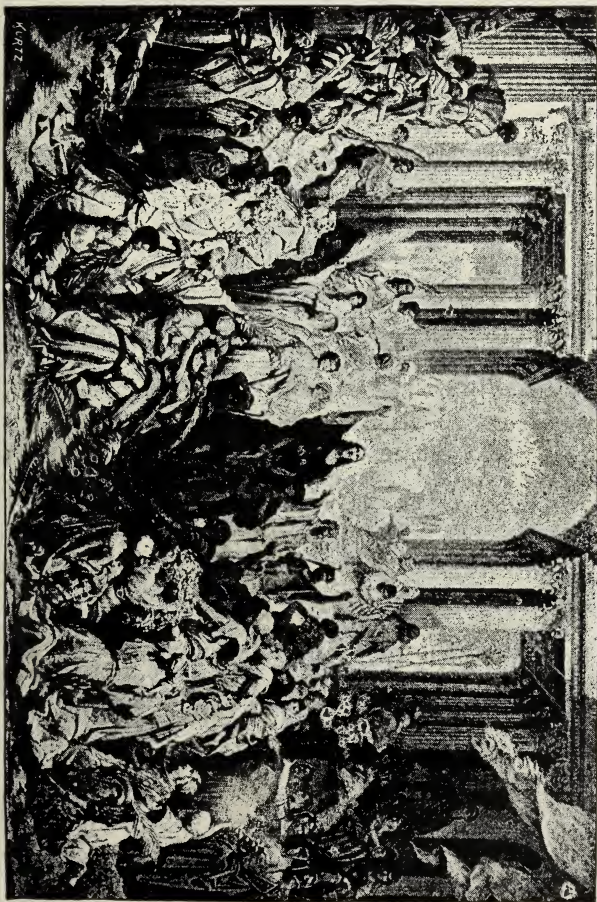
REMAINS OF THE ANCIENT BRIDGE AT JERUSALEM

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JESUS ENTERING JERUSALEM AMID HOSANNAS.

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CHRIST'S ENTRY INTO JERUSALEM

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the word made upon the crowd we are not informed. Not one, perhaps, believed it. Those fortifications could defy any assault. And yet, less than fifty years later, Jerusalem was a mass of ruins.

Slowly onward, down the road, the kingly procession moved, passing Gethsemane. And as it now moved down the road to the bridge over the Kedron, which, by the gate now called St. Stephens, led into Bezeetha, the new part of the city, it was witnessed by a vast concourse of pilgrims, standing on the slopes of the mount, and on the eastern wall of the city. Soon the bridge was crossed, and Jesus entered the city in royal state. The shout of a King was in the exultant procession. But would Zion rejoice? Would the citizens be joyful in their King? As He passed along the narrow street between Bezeetha and Mount Moriah, hung with flags and banners for the Feast, the whole city was violently and contagiously excited and aroused (*eseithee*). From the street, and from windows and roofs, the citizens looked upon the extraordinary scene. Either ignorantly, or ironically, they asked, "Who is this?" Either way shows that as to His Person, character, and mission He was a stranger in the city which should have hailed Him as King. And the reply, coming from the royal procession, "This is Jesus, The Prophet of Galilee," shows that even by it He was not regarded as The Messiah. Painful and humiliating facts! Those tears which Jesus had shed were true. The favored seat of God on earth, the Heaven below the sky, had challenged instead of accepting Him, and instead of preparing a crown for His head, as it should have done, had laid traps and snares for his feet.

Having reached the Temple, Jesus dismounted, and entered it at once. He had come as Victim, there to

present Himself for the sacrifice. He had come as King, once more to assert His Messianic claims. He took possession of the Temple, His Father's House. He established Himself as King; and on the subsequent days discharged the functions, as of prophet, so of lawgiver and judge. And the Temple authorities were so unable to prevent this that they seem to have put all their power into His hands. But on that day He did nothing, save to look round about upon all things, taking all in with a silent, searching glance. Eventide had now come. And leaving the Temple, He returned with the Twelve to Bethany.

Thus closed that ever memorable day, the first day of the Passion week.

SECTION VIII.

Incidents: Jesus goes early in the morning from Bethany to Jerusalem—Condemns a fruitless fig-tree—Cleanses the Temple—Heals people in it—Receives the Hozannas of children—Enemies seek to kill Him—In the evening He departs for Bethany.

Places: Road from Bethany to Jerusalem—The Temple.

Time: Monday, 11th Nisan, our April 3d, A. D. 30. Second day of the Passion week.

Matthew xxi, 18, 19; 12, 13.

Mark xi, 12-14; 15-18; 19.

Luke xix, 45, 46; 47, 48.

Luke xxi, 37, 38.

And on the morrow *i. e.*, after *His triumphal entry*, in the morning, when they were come (out, R. V.,) from Bethany, as He returned into the city, He hungered. And seeing a fig-tree afar off, in the way (by the wayside, R. V.,) (one fig-tree by the road,) having leaves, He came, if haply He might find anything

thereon. And when He came to it, He found nothing thereon, but leaves only; for the time of figs was not yet (for it was not the season of figs, R. V.). And Jesus (He, R. V.) answered and said unto it, Let no Jesus condemns the fruitless fig-tree; His twentieth recorded miracle. } fruit grow on thee (let there be no fruit from thee, R. V.) henceforward for ever—no man eat fruit of (from, R. V.) thee henceforward for ever.

And His disciples heard it.

And presently (immediately, R. V.) the fig-tree withered away.

And they came to Jerusalem. And Jesus went (entered, R. V.) into the Temple of God, and began to cast out all them that sold and (all them, R. V.) that bought therein—in the Temple—and overthrew (*katestrepse*, overturned,) the table of the money changers (*kollubistoon*), and the seats of them that sold (sellers of) doves; and would not suffer that any man should carry any (a, R. V.) vessel through the Temple.

And He taught, saying unto them, It is written—is it not?—Is. lvi, 7), My house shall be called—shall be—the (a, R. V.) House of Prayer of (for, R. V.) all (the, *tois*,) nations; but (Jer. vii, 11,) ye have made (make)* it a den of thieves (robbers, R. V.).

And the chief priests and the scribes heard it, and sought how they might destroy Him: for they feared Him, because (for, R. V.) all the people (multitude, R. V.) (the whole crowd, *pas ho ochlos*,) was astonished at His doctrine (teaching, *didachee*).

[*Instead of *epoiesate* of T. R., Cod. Sin., Vat. L., and other Mss., have *poieite*, *ye make*, a reading adopted by Tischendorf, Lachmann, Tregelles, Alford, Lange, Meyer.]

And the blind and the lame came to Him in the Temple; and He healed them.

And (but, R. V.,) when the chief priests and (the, *hoi*,) scribes saw the wonderful things (*ta thaumasta*, the wonders,) that He did, and the children (that were, R. V.,) crying in the Temple, and saying, Hozanna to the Son of David, they were sore displeased (moved with indignation, R. V.,) and said unto Him, Hearest Thou what these say?

And Jesus saith unto them, Yea: have ye never read (in Ps. viii, 2), Out of the mouth of babes and sucklings Thou hast perfected praise?

And He left them.

And when evening was come, every one went away to his own home (*tou oikou*).

But Jesus went (forth, R. V.,) out of the city—went away unto the Mount of Olives, and lodged there.

| | |
|--|---|
| Jesus' movements during those days. Luke xix, 47, 48; xxi, 37, 38. | } And in the day time He was teaching in the Temple—taught daily in the Temple. |
| | |

And all the people (*ochlos*, crowd,) came early in the morning to Him in the Temple, for to hear Him.

But the chief priests and the scribes, and the chief of the people sought to destroy Him, and could not find what they might do: for all the people were very attentive to hear Him. And at night—and every evening (whenever even was come, R. V., *mar.*), He went out and abode (*eeulizeto*, passed the night in the open air,) in the mount that is called the Mount of Olives.

Very early on our Monday morning, so early as to be in the last watch of the night (*prooi*, see Mk. i, 35),

Jesus left Bethany for the city. This early start shows His haste to get to work. He went without having breakfasted, a fact seen in the "He hungered." And this suggests that He had spent that night, as He had spent so many a night before, in prayer. As He went on He was hungry. And seeing from (*apo*)* a distance a solitary fig-tree covered with a luxuriant foliage He came to it. It stood, not improbably, upon the hill-side, by, or so near the road, that its branches extended over it. He came to it if haply He might, that is, He did not know but what He would, find figs upon it. It was of the *Bicura* variety, which, in the region of Jerusalem, ripens early in June. And though a fig-tree with such a profusion of leaves at that early season was an unusual sight on Mount Olives, yet the expectation of finding at least unripe fruit upon it was correct. For the fig-tree fruits before it starts its leaves. This tree, if able to leaf, should have been able to start its fruit previously. The extraordinary show of leaves, therefore, gave a large promise of early, and plenty of, figs. But when He came to it He found nothing but leaves. And wanting fruit, it was worthless as a fruit-tree. It had a false life which exhausted itself in a luxuriant foliage. And Mark's remark, "for the season of figs was not yet," was not added to account for the absence of fruit, but to explain Jesus' right to get fruit of a tree not His own. The season (*kairos*) of figs was the time of the fig-

[*Cod., Sin. and other chief MSS., most critics insert it.]

harvest. At that time, no one save the owner was allowed to gather the fruit off the trees. But from the period of the leaf-formation to the time of the fig-harvest, it was lawful for any one passing by to gather figs to eat off a tree standing outside of an enclosure.

The tree was a deceiver. And Jesus said to it, "Let no fruit grow on, and no man eat fruit of thee hereafter forever." And this word of withering, a word heard by the Twelve, and a word spoken by Jesus as The Son of Man filled with The Spirit, bore not more upon the tree for being barren, than for being false. And this word of withering upon this false and barren life shows what is Jesus' opinion of one who has a profusion of the leaves of words, good wishes, windy resolutions, oral prayers, forms, and external exercises, without the spirit, and upon a life filled with professions, but destitute of the realities, leaves in abundance but no fruit. And it shows also, what will be Jesus' word upon all the false and useless life of all kinds found in the world when He comes again.

On the day before, He, after His triumphal entry, went into the Temple and looked round about on all things, and then left. This morning's action was one of its results. With the Twelve He at once went into the Temple and repeated the act of three years before.* By that act He had inaugurated His Messianic and first Judæan ministry. That cleansing had not been

[*Life, Part II, pp. 122-124.]

permanent. The salutary impression was but temporary. The traffic was too profitable to Annas and to his family to be given up. They had allowed it to be re-established in the sacred precincts. The Court in which it was carried on was the Court of the Gentiles. This was the outermost and lowest of the several terraces which formed the several courts in gradation. It went round the whole building, and had several gates. It was laid with colored stones, and begirt with beautiful halls. Around it all the way and near the entrance to the next court, was a stone trellis work, which here and there bore inscriptions in Greek and Latin forbidding any Gentile to go further towards the Temple under pain of death.* In this court were the Temple markets. There, the animals, birds, and all the materials for the sacrifices were sold and bought. There, stood the tables of the money changers. Into this court Jesus entered, as He had done three years before: then, by a great prophetically-given sign, to offer Himself to the nation as their Messiah; now, by the same sign to show that He was King of Zion. On the day before He had temporarily assumed, and entered into the city and Temple in that character. He had now come as Jehovah's King on Zion, "the hill of His holiness" to vindicate his own right to the Temple, and His right to it as God's "House of Prayer for all nations." Before, He had used a small whip of twisted straw as an emblem of authority; but now,

[*Lange, *in loco*]

nothing. The majesty and moral power of His presence and His sublime burst of indignation were enough. He cast out the buyers and sellers, and overthrew the tables of the money-changers, and the seats of the sellers of doves. The ungodly traffickers quailed before the dignity of The Man. They submitted silently to this exercise of an authority and power before which physical resistance could avail nothing. They dared not put it forth. And He would not permit—for toleration is the introduction of evil—that any man should carry any vessel, (*skenos, vessel, instrument or tool*), or anything through that court. And this act and prohibition were His Kingly emphasis on the solemn, but often slighted truth that God's presence was there, and was to be felt to the very outermost precincts of the sacred enclosure, and that degrees of sacredness, as of obedience, are abhorrent to the God of absolute holiness. A fact which, while acting, He taught in these most impressive words: "it is written of this House," (it is My House), "My House shall be called the House of Prayer, but ye have made it a den of robbers." To no other building save the one to which Jesus referred, and which Matthew calls "the Temple of God," is that phrase applied in the Scripture. It belongs to the Temple in Jerusalem.* No one house, or any kind of a house, save the Temple, has, since that day, been either recognized or called *by all*

[**Oikos, house*, in 1 Tim. iii, 15; Heb. iii, 6; x, 21; 1 Pet. ii, 5; and *oikia*, 2 Tim. ii, 20, refer not to a building, but to the company of the faithful, as is clear from "whose house we are," &c., Heb. iii, 6.]

nations, "God's House of Prayer." And Jesus in this word, on one of the only two full days in which He dwelt and ruled in the Temple, pointed forward to the time when He would return to His Father's House in Jerusalem. This is clear from the prophecy which He quotes: "even them will I bring to My Holy Mountain, and make them joyful in My House of Prayer; their burnt offerings and sacrifices shall be accepted upon My altar; for My House shall be called a House of Prayer for all people." And then will the word be fulfilled: "many people shall say, Come ye, and let us go up to the mountain of The Lord, to the House of The God of Jacob . . . for the word of The Lord shall go forth out of Jerusalem" (Is. ii, 3; lvi, 7).

Having cleansed the Temple, Jesus at once turned it into a house of mercy. For as He was teaching the great prophecies about God's House being the House of Prayer for all nations, the helpless came flocking to Him, and the blind and the lame; and He healed them, and, doubtless, saved them too. And while this was going on, the boys who had accompanied their parents, as they looked on the scene, and then with wonder and admiration into His face, took up the refrain of the yesterday's greeting and gladness, "Hosannah to the Son of David!"

On the yesterday the loud huzzas of the crowd were displeasing to certain Pharisees, and they asked Jesus Himself to put a stop to it. Should they do this, said He, the stones would at once cry out. And on this day

the whole scene was exceedingly displeasing, and deeply mortifying to the chief priests and scribes. Soon as they heard of the cleansing, they saw that it was an exercise of personal and absolute authority over the Temple. It was a direct challenge to them, to whom, with the elders, the Temple's guardianship had been committed by law. For the act had been performed without the slightest regard to, or consultation with them. This act exasperated them. Already had the Sanhedrim determined to destroy (Jn. v, 16; xi, 53) and had more than once tried to kill Him (Jn. vii, 22; x, 31).* And now they took counsel how they could carry that purpose out. But their perplexity on this point was great. They could not see how it could be done. So thoroughly was the feeling of the people for Him, and such was His ascendancy over them, that the Sanhedrim was afraid to touch Him. However, to it, composed of the scribes, and the priests and elders, the guardianship and use of the Temple had been committed by law. And this act, Jesus' opposes saw, was an exercise of personal authority over it, carried out without the slightest regard to the Sanhedrim's authority. The next day they made an official demand upon Him to show His authority: a fact which shows that at the close of this day they held a formal consultation, whose result was a determination to call Jesus to account. But for the

[*The T. R. here has *apolesousi* future indicative. And from the fact that His death had been already determined on it, seems preferable to *apolesoosi*, the present subjunctive, indicating that now the purpose was formed. But the latter is adopted by Tischendorf.

present they only bit their lips in impotent rage. They asked no "sign." They had not forgotten the defeat of three years before. But as they saw "the wonderful things which He did"—wonderful compared with anything which He had previously done in the Temple—and heard the "Hozannas" of the boys which rang through the Court, they could not keep silent. "Hear-est Thou," they said, "what these say?" An indirect intimation this, that those boys were unauthorized thus to sing, and that this cry would in no case lead them (the speakers) to regard Him as The Messiah.

"Yea," Jesus replied, "I hear it. Have you never read," *i. e.*, so as to understand (*anegnootē*), "out of the mouth of young boys (Heb.) and sucklings, Thou hast prepared* praise?" This praise comes from and goes to God and is acceptable to Him. It is the echo of the chorus of the skies, sounding back to Heaven from these children's hearts. In it God has put His power. It is that gives strength. And by it God stills His enemies. There is still more. For Jesus, in quoting this Psalm, tacitly alludes to His own majesty as Son of Man: "O Jehovah, our Lord (*Adon*), out of the mouth of babes Thou hast prepared praise." And He being the person thus addressed, could appropriate to Himself, as Son of David, the Hosannas, for to Him, and to Him only were they due.

Thus closed this day. And as the shades of even-

[**Kakertizoo*, see Heb. x, 2, Grk.]

ing were falling, Jesus left the city for Bethany, there to spend the night. Perhaps for a while He enjoyed the delightful society of the Bethany family. But, doubtless, most of the time, not needed for sleep, He spent in communion with His Father, thereby to be girded for the next day, one of the most laborious days, if not the most laborious day, up to this time, of a most laborious ministry.





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